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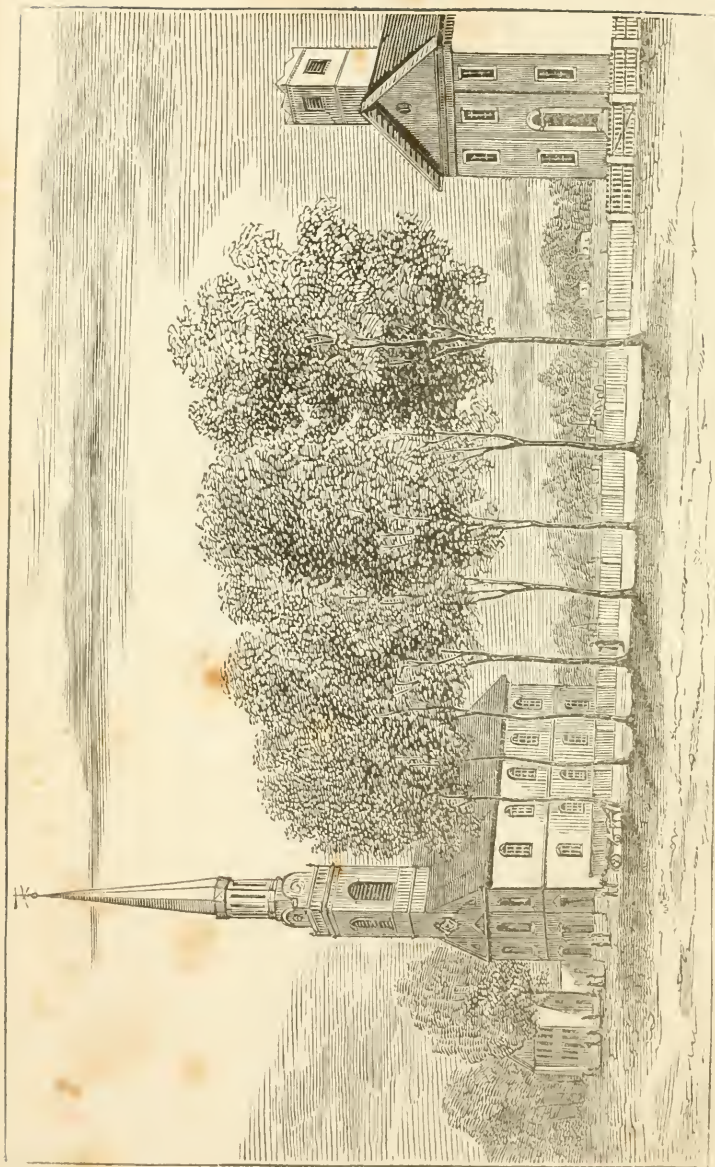
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FIRST PRESBYTERIAN CHURCH AND LECTURE ROOM.

NOTES,
HISTORICAL AND BIOGRAPHICAL,
CONCERNING
ELIZABETH-TOWN,
ITS EMINENT MEN,
CHURCHES AND MINISTERS.

BY NICHOLAS MURRAY

ELIZABETH-TOWN:

PRINTED AND PUBLISHED BY E. SANDERSON.

1844.

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TO THE
FIRST PRESBYTERIAN CONGREGATION,
ELIZABETH-TOWN,
THE FOLLOWING NOTES,
FIRST PREPARED FOR THEIR INSTRUCTION, AND NOW PUBLISHED
AT THEIR REQUEST,
ARE RESPECTFULLY DEDICATED,
AS AN EXPRESSION OF SINCERE AFFECTION,
BY THEIR PASTOR,
THE AUTHOR.



P R E F A C E .

The history of the following Notes is very easily told. On my settlement in this town in July, 1833, I felt no little desire to make myself acquainted with the past history of the venerable Church which in the providence of God was committed to my care. I sought for its Records, but soon found that there were none reaching farther back than the ministry of Dr. Kollock. All beyond were lost amid the confusion of the war of the Revolution, or during the partial insanity of Mr. Austin. I next examined the Records of the Trustees, which, although extending back upwards of one hundred years, yet contain but little beyond the mere details of business. From these details, however, I have derived much information, and several interesting facts. And with the exception of the short "Sketch," prefixed to the "Church

Manual," prepared by my predecessor, Dr. J. M'Dowell, I could find but little to satisfy my curiosity.

I then determined, as far as possible, to draw up a Narrative of the Church and its Ministers, and "to begin with the beginning." I searched for old records, and examined old books, and conversed with old people, and opened a correspondence with individuals in different and distant parts of the country, descendants or relatives of individuals who have resided here, and the information thus collected has, from year to year, been read to my people when collected in parish meeting for the transaction of business, on the first day of January.

Thus these Notes were originally intended to refer only to the First Presbyterian Church: to it they now mainly refer. But as for nearly fifty years it was the only church in the place; and as until the last quarter of a century three-fourths of all the inhabitants of the town were connected with it, the history of that church is really the history of the town. It is pre-eminently the Historic Church of New-Jersey. And in attempting its history, I was unavoidably led to blend with it the history of the town.

The Notes thus made and read, greatly interested the people of my charge, and others that heard them, and heard of them. Until the passage of the following resolutions by a unanimous vote, at a parish meeting of the First Presbyterian Church, held on the first of January last, all solicitations to give them to the public have been resisted :—

“Whereas, our esteemed Pastor, Dr. Murray, has written a brief History of this Town and Congregation from its earliest settlement to the present time, embracing many interesting incidents, in which our forefathers were prominent actors; with short Biographical Sketches of several eminent and beloved Men, whose memory is endeared to this Congregation; the preparing of which has required much time and research :

“Resolved, that the thanks of the Congregation be and are hereby respectfully presented to our Pastor, and that he be earnestly requested to grant a copy of the same for publication.

“Resolved, that Messrs. John J. Bryant, Elias Winans and James F. Meeker be a committee to present Dr. Murray with a copy of the above, with powers to make such arrangements for publishing said history.

as they may deem consistent with the wishes and interest of the Congregation.

“ A true copy from the Minutes.

“ JAMES R. MEEKER, Clerk.”

No persons, but those who have made the trial, can estimate the difficulty of making Notes like these. Although no labor to give them accuracy has been withheld, and no incident on oral testimony has been related without being established by two or three witnesses, yet errors may be detected in these pages. I commit them to the public, deeply regretting that some one of the many eminent men who have here resided have never compiled the Annals of our ancient Borough, and that the collecting of these Notes had not fallen into more competent hands, and earlier.

N. M.

ELIZABETH-TOWN, April 1, 1844.

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CHAPTER I.

THE taking of Constantinople by the Turks in 1453, an event which spread sadness and sorrow all over Christendom, seems to have been the leading instrumentality in the civil and religious regeneration of the world. The capital of the Greek empire was the residence of the scholars and learned men of that age; and its fall, was the means of their dispersion all over Europe. Unable to stem the torrent of barbarism and ignorance that rushed in with the triumphant arms of Mahomet II., they fled in every direction; and wherever they wandered, they devoted themselves to the business of instruction. And thus they became the great promoters of the revival of learning which immediately succeeded the fall of the city of Constantine.

In 1455, the art of Printing was invented—worth more than the gift of tongues to the church and the

world. In 1492, this Western World was discovered by Columbus; and in 1517, the immortal Luther blew the trumpet of the Reformation.

These four great events, occurring within a single lifetime, have rendered the age of their occurrence second only in importance to that which is termed in scripture "the fulness of time," and in which the Saviour died for the redemption of a world. Thus it appears, that before the great principles of civil and religious truth were unfolded, God prepared scholars to defend them, and the press to circulate them, and an asylum for their persecuted and banished believers.

The discoveries of Columbus in America, lay all of them to the South. In 1497, Cabot, the son of a Venetian pilot, and born in Bristol, sailed on a voyage of discovery, under the patronage of Henry VII. of England. He discovered New Foundland and Saint Johns, and explored the coast as far as Carolina. Because of this discovery by Cabot, the English claimed the whole country South to Florida, on the principle of the law of nations, that whatever waste land is discovered is the property of the prince at whose expense the discovery is made. The younger Cabot was, beyond question, the most extraordinary man of his age; and, although he gave to England a continent, the place of his sepulchre is unknown!

Many years pass away before any advantage is taken of the discovery of Cabot. In the year 1584,

Sir Walter Raleigh obtains for himself and heirs a patent from Queen Elizabeth, to possess for ever whatever lands they might discover not possessed by a Christian prince, nor inhabited by a Christian people. In virtue of this patent, Sir Walter settled a colony in Carolina; and, in honor of his patron and virgin queen, gave the name of Virginia to that whole country now extending from Maine to Virginia. The only memorable result of this colony was the introduction of that vile weed, tobacco, into England, and some lectures to his royal mistress on the various delights and benefits of its use.

Without any regard to the rights of Raleigh, James I. granted a new patent of Virginia, as above described, to two companies, called the London and Plymouth companies, which met with but little success in their attempts to colonize it. A suit was entered in the King's Bench in reference to these patents, which resulted in their forfeiture; and the title to Virginia reverted to the crown, which was again at full liberty to grant it to others in whole or in part.

Up to this time New-Jersey was a part of Virginia. Subsequently, however, it was a part of the province of New-York, which, in 1664, extended "South to Maryland, East to New-England, Northward to the river of Canada, and Westward as far as land could be discovered."

Because of the discovery of Cabot, the English claimed the right and title to the whole country from Maine to Florida; but the Dutch gained possession

of what is now called New-York, and claimed it as theirs in virtue of a discovery made in 1609 by Henry Hudson, who, in the employment of the Holland East India Company, was in search of a Northwest passage to China. This gave great offence to Charles II., now filling the British throne; and for the purpose of dispossessing them he gave a patent to the Duke of York, his brother, for a large portion of the whole country, in which was included the whole territory now known as New-York and New-Jersey. To place the Duke in the possession of this country, Sir Robert Carr is sent over with a small fleet; and as the Dutch were ignorant of his object, and were unprepared for defence, he quietly takes possession of New-Amsterdam.

On the 24th of June, 1664, the Duke of York, now the possessor of the soil under patent from the crown, granted and conveyed to Lord John Berkley and Sir George Carteret, the tract of land lying between the Hudson and the Delaware rivers, and extending from the ocean to the present Northern line of our State, for the yearly rent of "twenty nobles, lawful money of England, to be paid in the Inner Temple, London, at the feast of Saint Michael the Archangel." It is to be regretted that we know so little in reference to these individuals, so high in royal favor, the influence of whose laws and acts is yet felt in our commonwealth. We only know that Berkley was one of the Privy Council; and that Carteret was a member of the same body, Treasurer of

the Navy, and Vice-Chamberlain of the Royal Household. Carteret, it seems, did not always enjoy an unspotted reputation, as he was expelled from the House of Commons in 1669 for confused accounts as Chamberlain. For some time previous to the grant to Berkley and Carteret, the district now included within the boundaries of our State was called New-Canary; but after the grant it was called New-Jersey, in honor of Carteret, who was a native of the Isle of Jersey, and who defended it with great valor against the Long Parliament in the civil wars.

Berkley and Carteret are now the proprietors of New-Jersey, and their first care is to invite settlers to the province. In the pursuit of this object they manifest great sagacity. They prepared and published a Constitution, which, considering the day in which it was formed, contains many admirable provisions.* And although the first Constitution of New-Jersey, and granted by Lords Proprietors, it guards as carefully the civil and religious rights of the people as that under which we now live. Whilst prelatical Virginia and puritanical Connecticut had each their blue laws, and those of the former no less absurd than those of the latter, it was an organic law of New-Jersey, that "No person shall be molested or questioned for any difference of opinion or practice in matters of religious concernment." And it further provides, that the Assembly shall have power to appoint as many preachers as

* This may be seen at large in the "Grants, Concessions," &c. by Leaming and Spicer.

they see fit, and to establish their maintenance. It grants to every settler "armed with a good musket, bore twelve bullets to the pound, with ten pounds of powder and twenty pounds of bullets, with bandaliers and match convenient, and with six months' provision for his own person, one hundred and fifty acres of land English measure." It further grants to every parish two hundred acres of land for the support of the ministry, to be located under the direction of the Assembly, and secures to the people the right to select their own ministry. This is one of the many instances in which avarice has paid its homage to freedom.

With this charter, Philip Carteret, brother of Sir George the proprietor, came over as governor of the province. With thirty English settlers he reaches Elizabeth-Town, in August, 1665, which he makes the capital of the province, when it yet contained only four houses; and gave it the name of Elizabeth-Town, in honor of the wife of his brother, Lady Elizabeth Carteret. He soon despatches messengers through all the adjacent provinces, and especially to New-England, to make known the "Concessions" of the proprietors, and to invite settlers. These came in considerable numbers from New-England, and from Long Island. And soon their number was increased "by the accession of the Scotch, of whom there came a great number.* New-England Puritans, English Quakers, and Scotch Presbyterians, were the chief

* Smith's History, p. 62.

settlers of this portion of New-Jersey, and the formers of its moral character.*

Previous to the arrival of Carteret, and before the grant of the Duke of York to Berkley and Carteret was yet known, John Bailey, Daniel Denton and Luke Watson, of Jamaica, Long Island, purchased of certain Indian chiefs residing on Staten Island, a tract of land, on part of which Elizabeth-Town now stands. For this tract, Governor Richard Nicolls granted a patent to John Baker of New-York, John Ogden of Northampton, John Bailey, Luke Watson, and their associates. The party to the purchase on the part of the Indians, were the sachems Mattano, Manomowanne and Connescomen. The tract extended from the Raritan to the Passaic river, and from Arthur Cull bay, which separates the main land from Staten Island, twice the length of its breadth into the country. This tract, now embracing Piscataway, Amboy, Woodbridge, Rahway, Elizabeth-Town, Union, Springfield, Westfield, and how much beyond the Short Hills we cannot affirm, and containing five hundred thousand acres of land, was purchased for "twenty fathoms of trading cloth, two made coats, two guns, two kettles, ten bars of lead, twenty handfuls of powder, four hundred fathoms of white wampum, payable in one year from the day of entry upon said lands."† This is what is afterwards known as "the Elizabeth-Town Grant;" and Baker, Ogden,

* Bancroft, vol. ii. 32.

† Leaming and Spicer, 673.

Bailey and Watson, with their associates, are those usually known as "the Elizabeth-Town Associates." The names of these associates, as recorded in an old book of records of surveys in my possession, are as follows:—

Capt. John Baker,	Jeffrey Jones	Jonathan Ogden,
John Ogden,	George Ross,	Abraham Shotwell,
John Baily,	Joseph Bond, -	✓ David Ogden,
Luke Watson,	Matthias Hetfield,	Nathaniel Tuttle,
Thomas Young,	Barnabas Winds,	Benjamin Price, jr.
Benjamin Price,	Robert White,	Roger Lambert,
John Woodruff,	Peter Morss,	Abraham Lawrence,
Philip Carteret,	John Winans,	John Hinds,
Robert Bond, -	Joseph Sayre,	Thomas Moor,
Seely Champain	Richard Beach,	Joseph Frazey,
William Mecker,	Moses Thompson, -	Yokam Andross,
Thomas Thompson, -	John Gray,	Denis White,
Saml. Marsh,	William Johnson, -	Nathaniel Norton,
William Piles,	John Brocket, jr.	Great John Wilson,
Peter Coonhoven,	Simeon Rouse,	Hur Thompson, -
John Brocket,	William Trotter,	Benjamin Oman,
James Bollen,	John Ogden, jr.	Evan Salsbury,
Jacob Melyen,	Jonas Wood,	Little John Wilson, -
Nicholas Carter, -	Robert Morss,	Stephen Crane,
Jeremiah Peck,	Mr. Leprary,	Henry Lyon, -
Isaac Whitehead,	Caleb Carwithe,	John Parker,
Joseph Mecker,	William Perdon,	John Diekenson,
Humphry Spinning,	Stephen Osborn,	Leonard Headley,
George Morris,	Joseph Osborn,	Nathaniel Bonnel,
George Pack,	John Pope,	— Pardoy,
William Oliver,	Richard Painter,	Francis Barber,
Charles Tooker.		

The names of many of these are as familiar as household words in our community, and in East Jersey, down to the present day.

In this "Grant" three townships were soon formed ; Elizabeth-Town, Woodbridge and Piscataway ; which were soon settled by emigrants chiefly from Long Island ; and Governor Nicolls gave to the whole tract the name of Albania,* in honor of his master the Duke, whose title was Duke of York and Albany. The claims of these Associates and those of the grantees of the Duke of York, Berkley and Carteret, came often into terrible conflict, and gave rise to commotions deeply perplexing and seriously injurious to the settlement. Some of the Associates took new deeds for their lands from the Proprietors, but others resisted to the last ; and although many suits at law were commenced, the difficulties were never legally adjusted. It is obvious from the meagre history of the times that the Associates were the stronger party, and that public sympathy was in their favor. In 1670 contention raged with great violence. The payment of quit-rents was demanded by the Proprietors and refused by the Associates. Disputes were followed by confusion. And in 1672 the disaffected colonists sent delegates to a constituent Assembly at Elizabeth-Town,† which displaced Philip Carteret as Governor, and transferred his office to the young and frivolous and dissolute James Carteret, who was a natural son of Sir George. Philip was compelled to retire to England, leaving John Berry as a deputy behind him, and James Bollen as secretary. He re-

* Elizabeth-Town Bill in Chancery, Gordon, 27.

† Bancroft, vol. ii. 34.

turned in 1674, bringing with him a proclamation of the King, and new instructions from Sir George, which had for a while a good effect in restoring peace. He continued Governor until his death in 1682.

Although an amiable, and in many points of character an excellent man, Philip Carteret encountered many difficulties and hardships as Governor. His life was embittered by the ceaseless disputes between the Associates and Proprietors. His right to govern New-Jersey by the authority of the Proprietors, was called in question by the Governor of New-York, who held his commission from the Duke of York. In 1680 he was seized by an armed force from New-York, and taken a prisoner to that city, where he was imprisoned, tried and acquitted. In partnership with his brother, the proprietor, a little settlement was formed on the bank of the creek, probably on the South side of Water-street, where he built a house for his residence, the first government house of New-Jersey. He came to Elizabeth-Town when there were here but four houses, and these but log huts; and in 1682, when he died, there were residing here one hundred and fifty families. He died in this town; and his remains lie somewhere in the grave-yard of the First Presbyterian Church.

In proof that the controversy between the "Associates" and the grantees of the Duke of York continued for a long time, and that it never was settled, we find in an old manuscript book in our possession, a record of a town-meeting held on November 18th,

1729, at which Benjamin Bond, Samuel Potter, Joseph Woodruff, Nathaniel Bonnel, John Blanchard, John Harriman and Joseph Bonnel, were appointed a committee with full powers to act in behalf of the Associates, and to defend their titles held under the purchase from the Indians and the patent from Governor Nicolls. And from the same old book we learn, that, as late as 1735, being seventy-one years after the purchase from the Indians, Joseph Williams, Jeremiah Crane, Samuel Miller, Caleb Jaffrey, John Crane, Joseph Halsey and Joseph Bonnel, are appointed by the Associates to sell on their behalf a tract of land lying West from Baskenridge, held under the same title.

CHAPTER II.

FOR many years after the settlement of the Province, Elizabeth-Town was the largest and most improving town in it. Here were all the public offices, and here was the residence of most of the officers of the government. The place and people are thus described by Thomas Rudyard, in a letter dated May, 1683 :—

“My habitation with Samuel Groome is at Elizabeth-Town; and here we came first; it lies on a fresh, small river; with a tide, ships of thirty or forty

tons come before our doors. We cannot call our habitations solitary ; for what with public employ, I have little less company at my house daily than I had in George Yard, although not so many passes by my doors. The people are generally a sober professing people, wise in their generation, courteous in their behaviour, and respectful to us in office among them. As for the temperature of the air, it is wonderfully suited to the humors of mankind ; the wind and weather rarely holding in one point, or one kind, for ten days together. I bless the Lord I never had better health, nor my family ; my daughters are very well improved in that respect, and tell me they would not change their place for George Yard ; nor would I. People here are generally settled where the tide reaches."

Gawen Lawrie thus writes to the proprietors, in a letter dated Elizabeth-Town, 1 Month 2d, 1684 :

" Here wants nothing but people. There is not a poor body in the province, nor that wants. Here is abundance of provisions ; pork and beef at two pence per pound ; fish and fowl plenty ; oysters I think would serve all England ; Indian wheat two shillings and six pence per bushel ; it is exceeding good for food every way, and two or three hundred fold increase ; cyder good and plenty for one penny per quart ; good drink that is made of water and molasses stands in about two shillings per barrel, wholesome like our eight shilling beer in England ; good venison plenty, brought us in at eighteen pence per

quarter ; eggs at three pence a dozen ; all things very plenty ; land very good as ever I saw ; vines, walnuts, peaches, strawberries, and many other things plenty in the woods."

By the "Concessions and Agreement of the Lords Proprietors," a General Assembly was established, consisting of the Governor, a Council, and a House of Burgesses. This Assembly held its first meeting at Elizabeth-Town, on the 26th of May, 1668. The Council consisted of seven, and the House of Burgesses of eleven members. John Ogden, sen'r, and John Bracket, were the members from Elizabeth-Town. It is very easily inferred that a New-England influence was predominant in this first colonial legislature, as we find the chief features of the Puritan codes transferred to the statute book of New-Jersey. After sitting four days, and passing sundry laws, they adjourned to the third of November, when the Burgesses were increased by the addition of some delegates from the river Delaware. They sit but a few days ; and from the letters which pass between the Governor and Council on the one hand, and the Burgesses on the other, we conclude that it was dissolved amid no little excitement.

The inquiry naturally arises, what was the character and purport of the laws passed by this first colonial legislature ? The very first act respects the punishment of disobedience to lawful authority ; and the second, the defence of the rising Commonwealth, by enacting that all males from sixteen to sixty should

be provided with fire-arms. The next are called "Capital Acts," in which severe punishments are enacted against arson, murder, perjury, buggery, sodomy, burglary, stealing, conspiracy, undutiful children, rapes, night-walking, and drinking "in tapp-houses after nine of the clock at night." It was also solemnly enacted, that "if any person be found to be a witch, either male or female, they shall be put to death." It was also enacted, that "no son, daughter, maid or servant, without consent of parents, guardians or overseers, should marry; nor then, without being three times published in some public meeting or kirk near the party's abode, or notice being set up in writing at some public house near where they lived, for fourteen days before."

Although in May, 1668, it was enacted that "the General Assembly are to meet on the first Tuesday in November next, and so to continue their meeting yearly on the same day until they shall see cause to alter the said time of meeting," we find no record of its meeting from November, 1668, to November, 1675. It probably did not meet during the intervening years, owing to the great excitement and controversy between the Associates and Proprietors, and the confusion caused by the Constituent Assembly of 1672, which displaced Governor Carteret. In 1674 he returns from England with new instructions from the Proprietors; and the third session of the Legislature commences in 1675, of which Henry Lyon and Benjamin Price were the Burgesses from Elizabeth-Town.

And, with few exceptions, the General Assembly held its annual sessions in this town during the subsequent seven years. Up to 1682 the sessions of the Supreme Court were held here. Here were all the public buildings. There is not now a trace of these public buildings in existence; nor does even tradition point out the site on which they stood. In 1686 the Assembly met at "Amboy Perth." We know not that it ever afterwards met regularly at this place. It alternated between Amboy and Burlington, occasionally meeting here, until it became stationary at "Trentown."

In 1693, the Assembly resolved "That the township of Elizabeth-Town shall include all the land from the mouth of Rahway River West to Woodbridge stake, and from thence Westerly along the line of the county to the partition line of the Province; and from the mouth of said Rahway River, up the Sound to the mouth of Bound Creek, and from thence to the Bound Hill, from thence Northwest to the partition line of the Province."* Within these lines, if we rightly understand them, were included Baskenridge, Pluckamin, and a part of Lamington, now lying in Somerset county.

On the 8th day of February, 1739, Lewis Morris being Captain-General, Governor and Commander-in-Chief of the Province, and in the thirteenth year of George II., the Borough of Elizabeth received the following act of incorporation :—

* Leaming and Spicer, p. 329.

“GEORGE the Second, by the grace of God of Great Britain, France and Ireland King, Defender of the Faith, &c. : To all to whom these presents shall come, Greeting :—

“Whereas our loving subjects, Joseph Bonnel, Andrew Joline, Thomas Price, John Ross, John Blanchard, John Crane, Thomas Clark, Matthias Hetfield, Noadiah Potter, John Halsted, Nathaniel Bonnel, Samuel Woodruff, Samuel Marsh, Jonathan Hampton, William Chetwood, Edward Thomas, Cornelius Hetfield, and many other inhabitants and freeholders in Elizabeth-Town, in our County of Essex, in our Province of Nova-Cæsarea or New-Jersey, have lately by their humble petition presented to our trusty and well-beloved Lewis Morris, Esquire, Captain-General and Governor-in-Chief of our said Province of New-Jersey, in America ; in behalf of themselves and others the freeholders and inhabitants of the said town have humbly pray'd for our Royal Grant by letters patent under our great seal of our said Province of Nova-Cæsarea or New-Jersey, to incorporate them into a body corporate and politic, with perpetual succession, by whatsoever name our said Governor and Commander-in-Chief shall think fit ; and that all and singular the lands and tenements within the said town may for ever be within the limits of the said free town and borough corporate, and for such immunities and privileges as may be necessary for the well ordering and ruling thereof : We being willing to grant the reasonable requests and prayers of all our loving sub-

jects, and to promote good order among them : Know ye therefore that we, considering the premises, and being willing for the future that a firm, certain and peaceable government may be established within the said town of Elizabeth-Town, do of our especial grace, certain knowledge and mere motion, by these presents will, ordain, grant and constitute, that the aforesaid town of Elizabeth-Town, from henceforth for ever may and shall be, and is hereby, made and constituted and ordained, to be a Free Town and Borough of itself ; and that all the houses and buildings, lands, waters, water-courses, ponds, pools, rivers, brooks, meadows, marshes, soyle, lands and grounds, situate, lying and being in the county of Essex and province aforesaid, Beginning at the mouth of Rahway River where it falls into the Sound, thence running to the mouth of Robison's Branch, thence West twelve miles, thence Northerly on a direct line to the mouth of Dead River where it empty's itself into Passaick River, thence down the Passaick River to where Minisink Path crosseth the same, thence on a direct line to the bluff end of the mountain called the North Mountain, from thence along the foot of the said mountain to the division line between Newark and Elizabeth-Town aforesaid, thence as that line runs to Dividen Hill, thence to the head of the creek called Bound Creek, thence down the said creek to Arthur Cull Bay, thence down the said bay to the sound which parts Staten Island from Elizabeth-Town, and thence down the sound to where it begun,

from henceforth and for ever are and shall be within the metes, bounds and jurisdiction of the said Free Town and Borough of Elizabeth ; and that all and singular the inhabitants of the said town of Elizabeth aforesaid, and their successors, from henceforth and for ever, may and shall be one body corporate and politic, in deed, action and name, and shall be called, named and distinguished by the name of the Free Borough and Town of Elizabeth : And further, we have willed, given, granted, constituted, appointed and ordained, and by this our present charter, of our especial grace, certain knowledge and mere motion we do, for us, our heirs and successors for ever, will, give, grant, constitute, appoint and ordain, that there shall in the said borough or town corporate from henceforth be a body politic, consisting of a Mayor, Recorder, six Aldermen, six Common Council-men or Assistants, one Sheriff, one Coroner, one Chamberlain or Treasurer, one Town Clerk, one Marshal, one High Constable and six Petty Constables, four Assessors and four Collectors of Taxes, and six Overseers of the Poor—to be assigned, nominated, elected, chosen, appointed and sworn in and for the said borough or town corporate, as is herein and hereby appointed, directed and mentioned, to continue in succession for ever : And for the more full and perfect erection of the said corporation or body politic, to consist, continue and be of a Mayor, Recorder, six Aldermen, six Common Council-men or Assistants, and others the before mentioned officers and ministers of the

said borough and town, we, of our especial grace, certain knowledge and mere motion, do by these presents, for us, our heirs and successors, create, make, ordain, constitute, nominate and appoint, our trusty and well-beloved Joseph Bonnel, Esq'r, to be the first and new Mayor of said Borough and Town of Elizabeth and Clerk of the Market thereof, giving and granting unto the said Joseph Bonnel, the present Mayor and Clerk of the Market, and unto the succeeding Mayors and Clerks of the Market, power and authority to do, execute and perform, whatsoever shall or does relate and appertain to the said offices, and therein to remain and continue until another fit person shall be chosen, elected and sworn into the said offices, as herein after is directed and appointed : And we do also, for us, our heirs and successors, by these presents, create, make, ordain, nominate and appoint, our trusty and well-beloved John Blanchard, Esq'r, to be the present Recorder of the said Borough and Town of Elizabeth, to do and execute all things which unto the office of Recorder of the said borough or town corporate doth or may belong or in any manner appertain, and to continue and be continued in the said office of Recorder, and to execute the same until another fit person shall be by us, our heirs and successors, appointed and sworn into the said office: And we do hereby appoint that the Governor or Commander-in-Chief for our said Province of New-Jersey for the time being, at any time or times when and as often as they or any of them shall think fit, may displace and

remove the said Recorder or any other Recorder hereafter to be appointed : And we do, for us, our heirs and successors, assign, ordain, nominate, constitute and appoint, our well-beloved Andrew Jolinie, Matthias Hetfield, Thomas Price, John Ross, John Crane and Thomas Clark, Esquires, inhabitants of the said borough or town corporate, present Aldermen of the same borough or town corporate of Elizabeth ; and Noadiah Potter, John Halsted, Nathaniel Bonnel, Samuel Woodruff, Samuel Marsh and Jonathan Hampton, gentlemen, to be the Assistants and Common Council of the said borough and town : And we do also hereby nominate and appoint William Chetwood, Esq'r, to be our present Sheriff of the said borough and town corporate ; and Joseph Bonnel, Esq'r, present Mayor, to be present Coroner of the said borough and town corporate ; and Jonathan Dayton to be present Chamberlain and Treasurer of the said borough and town corporate ; and Thomas Hill to be present Marshal of the said borough and town corporate ; and also, we do hereby nominate and appoint John Radley, George Ross, junior, Daniel Marsh and John Scudder, Assessors ; Robert Ogden, John Odle, John Terrill and William Clark, Collectors ; James Townley, High Constable, and Robert Little, Nathaniel Price, Richard Harriman, John Looker, John Craige and David Dunham, to be Pettit Constables for the said borough and town corporate ; and we do also, by these presents, nominate and appoint Henry Garthwaite, Cornelius Hetfield, John Radley, senior,

John Allen, Ephraim Marsh and Daniel Day, to be present Overseers of the Poor of the said borough and town corporate : And we do further, of our especial grace, certain knowledge and mere motion, for us, our heirs and successors, will, give, grant and appoint that the said Mayor, Aldermen and Common Council now be, and their successors shall for ever hereafter be, in deed, fact and name, a body corporate and politic, and that they the said body corporate and politic, shall be known and distinguished in all deeds, grants, bargains, sales, writings, evidences, minuments or otherwise howsoever, and in all courts for ever hereafter plead and be impleaded by the name of the Mayor, Aldermen and Commonalty of the Free Borough and Town of Elizabeth ; and that the said Mayor, Recorder, Aldermen and Common Councilmen, by the name aforesaid, shall be able and in law capable to have, get, acquire, purchase, receive and take and possess, lands, tenements, hereditaments, jurisdicons and franchises, as well without as within the said borough and town corporate, to them and their successors, in fee simple or otherwise howsoever ; and also goods, chattels and other things, of what nature or qualitysoever ; and to grant, bargain, sell, let, set or assign, lands, tenements, hereditaments, goods and chattels, contract and to do all other things whatsoever by the name aforesaid, in as full and ample manner, to all intents and purposes, as any person or other body politic and corporate is able to do by the laws of our realm of England or of our said province

of New-Jersey: And of our further grace, certain knowledge and mere motion, to the intent the said corporation and body politic by these presents created and begun may have perpetual succession and continue for ever, and we do for us, our heirs and successors, hereby will, give and grant, unto the said Mayor, Recorder, Aldermen and Common Council-men, and to their successors for ever, that the Mayor and Aldermen of the said borough and town of Elizabeth, for the time being, shall and may from time to time, and as often as they shall think meet, admit and receive under the common seal of the said corporation, to be of the commonalty of the said borough and town corporate, such and so many persons as they the said Mayor and Aldermen, or the Mayor and greater part of the Aldermen for the time being, shall think meet; and every person and persons so as aforesaid admitted and received, shall immediately thereafter be freemen of the said borough and town corporate, and have and enjoy all such the same and so many privileges, franchises and immunities as if the said person or persons had been especially and particularly named in this our royal charter to be of the same commonalty; and that every person so to be made a freeman, shall pay on his being made a freeman, for the use of the said Mayor, Recorder, Aldermen and Common Council-men, and their successors for ever, a sum not exceeding five pounds proclamation money; and we do for us, our heirs and successors, give and grant unto the said Mayor, Recorder,

Aldermen and Common Council-men, and to their successors for ever, full power to ask, demand and receive the same to their own use and behoof, without any accompt thereof to be given to us, our heirs and successors, or to any other person or persons whatsoever; and no person or persons whatsoever other than freemen, shall hereafter use any art, trade, mystery or manual occupation within the said borough and town of Elizabeth, or the liberties and precincts thereof, (except in the time of fairs there to be kept and during the time of the continuance of such fairs only;) and in case any person or persons whatsoever not being freemen of the said borough, shall at any time hereafter use or exercise any art, trade, mystery or manual occupation, or shall by himself or other sell or expose to sale any manner of merchandize or wares whatsoever by retail, in any house, shop, place or standing within the said borough or liberties thereof, (no fair being then kept within the said borough,) and shall persist therein after warning to him or them given or left by the appointment of the Mayor of the said borough for the time being, at the place or places where such person or persons shall so use or exercise any art, trade, mystery or manual occupation, or shall sell or expose to sale any wares or merchandize aforesaid by retail, then it shall be lawful for such Mayor to cause such shop window to be shut up, and also to impose a reasonable fine for such offence, not exceeding five pounds for every offence, and the same fine or fines so imposed to levy and take by warrant

under the common seal of the said borough, by distress and sale of the goods and chattels of such offender, or by any other lawful ways and means whatsoever, to the use of the said corporation and their successors: Provided, that no person or persons be made free as aforesaid but such as are our natural born subjects, or so made by act of Assembly of our said province, or who has our letters of denization: And further, of our especial grace, certain knowledge and mere motion, we do by these presents, for us, our heirs and successors, will, give and grant unto the said Mayor, Recorder, Aldermen and Common Council, that the said Joseph Bonnel and his successors, Mayors of the said borough and town of Elizabeth for the time being, shall have the charge and free government of the said borough and town of Elizabeth during the time of his or their bearing the said office, in as full and ample manner as is usual and customary for other Mayors to have in like corporations in our realm of England; and further, because the said Mayor for the time being may many times have just occasion to be absent from the said town either on the public affairs thereof or for his own private respects, or may by sickness be incapable of doing the duties of his said office, we do therefore for us, our heirs and successors, by these presents, give and grant unto the said Mayor, Aldermen and Commonalty, and to their successors, that the said Joseph Bonnel and his successors, Mayor of the said borough and town of Elizabeth for the time being,

and each of them for ever, shall have full power and authority from time to time during his year of government, with the consent of the said Aldermen of the said town for the time being or the greater number of them, to depute and appoint one of the Aldermen of the said borough for the time being in the place of the said Mayor of the said borough and town for the time being to be his Deputy, and as his Deputy in all matters and respects to act and do all things which to the office of Mayor of the said borough and town within the limits and precincts thereof do or ought to belong, during the sickness or in the absence of the said Mayor for the time being; and we do hereby will and grant that every such Deputy or person so to be appointed, shall have full power and authority to act and do, in the absence or during the sickness of the Mayor for the time being, all and singular those things which to the office of Mayor of the said borough belongs or shall belong or appertain, to all intents and purposes, the Mayor of the said borough for the time being, by virtue of these presents or otherwise hath, shall or ought to have: And we further, for us, our heirs and successors, will, ordain and grant, that in case it should happen the present Mayor of the said borough, or any of his successors Mayor of the said borough for the time being, shall dye during the time of his mayoralty, then and in such case, upon and after the death of such Mayor, such Alderman for the time being who shall have been so appointed to act in the place of or as Deputy to such Mayor, shall and he is

hereby appointed and declared Mayor of the said borough, and to continue and be continued in and to execute the same office of Mayor of the said borough from the death of such Mayor so dying until another fit person shall be chosen and sworn into the said office of Mayor of the said borough and town in such manner as in these presents is hereafter directed for the respective Mayors to be chosen and sworn, and so as often as such case shall happen: And we do further, of our especial grace, certain knowledge and mere motion will, and by these presents for us, our heirs and successors grant and give unto the said Mayor, Aldermen and Commonalty of the said borough and town of Elizabeth, and to their successors for ever, that they and their successors shall and may have and hold in the name of us, our heirs and successors, one Court of Record within the said borough and town of Elizabeth and the liberties and precincts thereof, upon the first Tuesday in the month of March, June, September and December in every year, before the Mayor or his Deputy or the Recorder for the time being, and any two or more of the Aldermen for the time being, or any three or more of them, (whereof the Mayor or his Deputy or the Recorder for the time being to be one,) who shall and may hold pleas and have cognizance of all and all manner of plaints, actions and pleas of any lands and tenements within the said borough and town of Elizabeth; and also of all actions of trespass, vi and armis, &c., replevin, ejectments, trover and conversion, trespass on the

case, debt, detinue, covenant, deceits, contracts, contempt, penalties, forfeitures, and all other actions and pleas, as well real and personal as mixed, arising and accruing within the said borough and town of Elizabeth and the limits thereof, together with full power and authority to hear and determine the same, and such actions and pleas and judgments thereon to render, and executions thereof to award and make, and to act and do every thing therein in such manner and form, and by such and the like methods, process and proceedings, as fully and amply as in other courts of record in such and the like cases is used or can or may be acted and done, according to the laws of that part of our kingdom of Great Britain called England and of our said province of New-Jersey: And further, we of our especial grace, certain knowledge and mere motion, have willed, given and granted, and by these presents do, for us, our heirs and successors, will, give and grant unto the Mayor, Aldermen and Commonalty of the said borough and town of Elizabeth, and to their successors for ever, that the Mayor, Deputy Mayor, Recorder and Aldermen of the said borough for the time being, be and shall be at all times for ever hereafter, and hereby are assigned to be Justices, and each of them a Justice, of us, our heirs and successors, the Peace of us, our heirs and successors within the borough aforesaid and the limits, jurisdiction and extent thereof to keep, and that they the said Mayor, Deputy Mayor, Recorder and Aldermen of the said borough for the time being, or any three of them,

(whereof we will the Mayor, Deputy Mayor or Recorder for the time being to be one,) shall and may for ever hereafter yearly hold and keep four Courts of General Sessions of the Peace in and for the said borough and town of Elizabeth, to begin at certain times in the year, to wit; one of them to begin on the first Tuesday in the month of March, another on the first Tuesday in June, another on the first Tuesday in September, and the other on the first Tuesday in December in every year, each of which Sessions of the Peace shall and may last, continue and be held for any time not exceeding three days; and also that the said Mayor, Deputy Mayor, Recorder and Aldermen of the said borough for the time being, or any three or more of them, (whereof we will the Mayor, Deputy Mayor or Recorder for the time being to be one,) shall and may for ever hereafter have full power and authority to enquire of, hear and determine, within the said borough and town of Elizabeth, all and all manner of felonies, imprisonments, riots, routs, oppressions, extortions, forestallings, regratings, trespasses, offences, and all and singular other wills and deeds whatsoever within the said borough, from time to time perpetrated, done, arising or happening, which to the office of justices of the peace are incumbent, or do in any manner belong, or which hereafter shall happen to belong or be incumbent on them, or which in any manner before justices of the peace ought or may be inquired into, heard and determined, together with the correction and punishment thereof, and to do and execute

all other things within the said borough and the liberties and precincts thereof, as fully, freely and entirely, and in as ample manner and form, as justices of the peace of us, our heirs and successors, any where within that part of our kingdom of Great Britain called England, by the laws, statutes and customs of England, or by any other legal method whatsoever, heretofore had exercised or hereafter to be had or exercised, could, can or might do; and in as ample manner and form as if the same had been in these our letters patent particularly and by special words contained and mentioned; and that the said justices of the peace of us, our heirs and successors in the borough and town of Elizabeth aforesaid, may have and exercise jurisdiction in all causes, matters and things whatsoever, which to justices of the peace of our county of Essex, in our province aforesaid, in any manner do, may or ought to belong: And we do further will, and by these presents, for us, our heirs and successors, give and grant unto the said Mayor, Aldermen and Commonalty of the said borough and town of Elizabeth, and to their successors, that they and their successors from henceforth for ever hereafter shall and may have within the said borough a fit and discreet man to be and who shall be called the Town Clerk of the borough aforesaid, to act and do all the things within the borough aforesaid which to any town clerk of and in any borough or town incorporated any where in that part of our kingdom of Great Britain called England, by virtue of his office can or ought to do; and

also, that for ever hereafter the town clerk of the said borough for the time being shall also be clerk of the court of record to be held before the Mayor or his Deputy or the Recorder and any two or more of the Aldermen of the said borough and town of Elizabeth aforesaid, and also clerk of our peace and of the peace of our heirs and successors, and of the sessions of the peace for and in the said borough and town, from time to time to be held, and all and singular those things which to the office and offices of such clerk of the peace and of the sessions of the peace do and shall appertain to do, act and execute, and also shall and may require, demand, take, accept, hold, keep and enjoy, all fees, perquisites and profits which may to any such common clerk, clerk of the peace and of the sessions of the peace, do or ought to belong, or which to any clerk of any inferior court of record in our said province of New-Jersey do or ought to belong; and we do hereby, for us, our heirs and successors, nominate, constitute and appoint Michael Kearney, Esq'r, to be present common clerk of the said borough and town of Elizabeth, and also clerk of the court of records aforesaid, and clerk of the peace and of the sessions of the peace for and in the said borough and town of Elizabeth so as aforesaid to be held, to continue in the said offices during his good behaviour, and to act and execute the same offices and places by himself or his sufficient deputy; and that after the death or legal removal of him the said Michael Kearney from the exercises of the said places and offices in the corpora-

tion aforesaid, shall and may for ever thereafter nominate and appoint some other fit person to the same, in such manner as herein after is directed : And further, of our especial grace, certain knowledge and mere motion, we do by these presents, for us, our heirs and successors, give and grant unto the said Mayor, Aldermen and Commonalty of the said borough and town of Elizabeth, and to their successors for ever, that they and their successors shall have a Common Seal, under which they shall and may pass all grants, warrants, deeds and specialties and other the affairs and business of concerning the said corporation, which shall be engraven in such form and with such inscription as shall be devised by the Mayor, Aldermen and Common Council-men of the said borough and town of Elizabeth for the time being."

[The Charter then gives the Mayor, Aldermen and Common Council authority to build a Common Hall or Town House; to establish Ordinances, By-Laws, &c. ; to divide the Borough into Wards; and to appoint Inferior Officers. It provides that the Mayor be chosen annually "by the vote of the greatest number of them the said Mayor, Aldermen and Common Council-men;" that the Aldermen and Common Council be chosen triennially, "by the vote of the greater number of the Freeholders and Freemen of the said Borough;" and prescribes the oaths of office to be taken by the respective officers. It then gives the Mayor, Aldermen and Common Council power to grant licenses to Tavern-keepers; to establish "one free Market on the Wednesday in every week, and one Fair to begin and be holden within the said Borough and Town on the first Tuesday in October yearly;" and provides for the election, "by the greater number of the votes of the Freemen and Freeholders residing within the said Borough," of one or two Burgesses (as the crown should direct) to repre-

sent the Borough in the future sessions of the General Assembly of the Province;—which provisions, in consequence of the space they occupy, are thus condensed. The Charter concludes as follows:—]

“TO HAVE AND TO HOLD, all and singular, the privileges, advantages, liberties, immunities, franchises and all other the premises herein and hereby granted and given, or which are meant, mentioned or intended to be herein and hereby given and granted unto them the said Mayor, Aldermen and Commonalty of the said free borough and town of Elizabeth, and to their heirs and successors for ever; yielding and paying therefor yearly and every year for ever hereafter, unto us, our heirs and successors, at the Court-House in the said Borough, on the second Tuesday in the month of March, one Fatted Calf, if the same be legally demanded. IN TESTIMONIE whereof, we have caused these our letters to be made patent, and the Great Seal of our said Province of New-Jersey to be hereunto affixed. Witness our trusty and well-beloved Lewis Morris, Esq'r, our Captain-General, Governor and Commander-in-Chief in and over our said Province, &c. this eighth day of February, in the thirteenth year of our reign, Anno Dom. 1739.”

{ GREAT }
{ SEAL. }

CHAPTER III.

FROM the preceding narrative it will be seen that the first inhabitants of this town formed a mixed population, made up of emigrants from New-England, England, Long Island, and Scotland. As the Associates were chiefly from New-England and Long Island; as Governor Carteret sent messengers to New-England to invite settlers, whose mission was greatly successful; and as in a short time there was a large accession of the Scotch, we may safely infer that a large majority of the first settlers were Congregationalists or Presbyterians. And with equal safety we may infer that a portion of the English emigrants were Episcopalians; but not probably many even of these, as much of the emigration from England at this time was in consequence of the intolerance of the Establishment, as wielded by the tyrannical Stuarts and their pliant prelates.

The First Presbyterian Church is the oldest in the town; indeed it is the oldest congregation organized for the worship of God in the English language, in the State. The precise year of its organization is now unknown; but from the character of the first settlers, who were always in the habit of carrying with them the Church, the school and the "godly minister," it must be nearly coeval with the town. As in 1664 there were here only four log huts, it could not be formed much earlier than 1666 or 1667,

When the old Presbyterian Church, burned during the Revolution, was erected, is also uncertain. It stood where the First Presbyterian Church now stands, and the following is as correct a description of it as can be gleaned from its records, and from what the aged fathers, in whose memory it yet lives, state concerning it. It was a building of wood, with galleries; and when first erected was small. It had a high steeple with a town clock in it, of which a Mr. Miller had the care for many years. We infer from an Act passed in 1694 for settling and regulating the County Courts, that the General Assemblies held under the Proprietors sat in this house; and that so also did the Supreme Court. In that year it was enacted that two Courts of Sessions should be held in each county in the province; and that in Essex they should meet at Elizabeth-Town on the second Tuesday of March, in "the public Meeting-house." In 1766 this Church was enlarged by an addition of twenty feet in the rear. In 1767 the pulpit was ornamented by the ladies with an elegant set of curtains which cost twenty-seven pounds. For many years there was a part of the Church not seated, probably for the accommodation of those that attended the Legislature and the Courts; but after its enlargement it was all neatly seated. This old temple, among the first erected in the State for the worship of God, and the only one in this town for nearly half a century from its first settlement, was fired by the torch of a refugee on the 25th of January, 1780;

and Phoenix-like, the noble structure which now occupies its site sprung from its ashes.

There are now no means of knowing who ministered to this Church during the first twenty years of its existence ; all its records previous to the Revolution being either destroyed or lost. As this was the chief town of the province, and the residence of the Governor and the principal state officers, and the place where the Assembly and the Supreme Court sat, there can be no doubt but that public worship was here steadily maintained. The well-known character of the people of New-England, and of the Scotch, who formed so large a portion of the first inhabitants, gives to this inference nearly all the strength of recorded testimony.

In January, 1684, John Barclay thus writes from Elizabeth-Town :—" There be people here of several sorts of religion, but few very zealous: the people being mostly New-England men, do mostly incline to their way ; and in every town there is a Meeting-house where they worship publicly every week. They have no public laws in this country for maintaining public teachers, but the towns that have them make way within themselves to maintain them ; we know none that has a settled preacher that follows no other employment save Newark."

Nor is it known what was the form of government, whether Congregational or Presbyterian, here first adopted. As there was a strong mixture of Puritans, and of the Scotch, it was just as likely to be the one

as the other. It has, however, been so long Presbyterian, that neither tradition nor the memory of man runneth back to the contrary.

The first Pastor of the First Presbyterian Church of whom we have any record, was the Rev. JOHN HARRIMAN. He was a native of New-Haven, Con., where his father lived for many years a respected member of the church, and the keeper of a house of public entertainment. He was brought up under the eye of Mr. Davenport; was fitted for college in the grammar school of his native town, and graduated at Cambridge in 1667. He probably entered the ministry soon after his graduation. We find him supplying the church in his native town in 1676, where he continues until 1682. He and a Mr. Taylor were rival candidates for the pulpit there, and each having their warm friends two parties were formed, known by the names of the two clergymen.* In 1682 Mr. Harriman retired from the conflict; and very probably came soon after to this town, and became Pastor of the First Church. He died in 1704. He erected the southern part of the house in Meadow-street, which is now in the possession of his descendants of the sixth generation, and is the oldest building in our town. His ashes now repose beneath the present Church edifice. He was distinguished for his practical wisdom; was considered in New-Haven the most able of the candidates that sought their pulpit, and

* Bacon's Hist. Discourses.

aided very much by his counsel in transacting the business of this town.

Mr. Harriman commenced his ministry here at a period of great confusion in the civil affairs of the province. Carteret, deposed by the Constituent Assembly, has returned to England; and James Berry his Deputy, and James Carteret the Governor of the Associates, are in daily conflict. Edmund Andross, then the violent and profligate Governor of New-York, assumed authority over New-Jersey, and for party reasons was upheld by the Associates. In the name of the Duke of York he demanded, in 1680, the submission of the inhabitants; which being refused, he threatened invasion; and the people were on the verge of a civil war.

In addition, a short time previous to the settlement of Mr. Harriman, the province was divided, owing probably to some differences among the Lords Proprietors. For one thousand pounds, Berkley sold his right to one half the State to John Fenwick. Fenwick sells the half thus purchased to four Quakers, Billinge, Penn, Lawry and Lucas, making with Carteret five proprietors. These, by what is called the "Quintipartite Deed," dated July 1, 1676, divided the province into East and West Jersey, George Carteret retaining East Jersey. He dies in 1679, leaving East Jersey to trustees, to 'be sold for the payment of his debts. From these trustees it is purchased in 1682 by twelve Quakers, headed by William Penn. To allay the jealousies of the people, and to fortify them-

selves at Court, these unite with them twelve others as partners, among whom was the Earl of Perth, after whom the point of land called by the Indians "Ambo," was called Perth Amboy.

In 1684, Charles II. dies, and is succeeded by his brother the Duke of York, as James II. As James the King, he had the least possible regard for the contracts of James the Duke, and he immediately forms the plan of annulling all the deeds and charters of these colonies. Pretended complaints are entered against the people of the Jerseys, and "quo warranto" writs are immediately issued. The proprietors remonstrate in vain. They have to do with a king and a Stuart, the most faithless and imperious race of men that ever held power. It is well for the world that the race has died out. By the sales and subdivisions of their rights the Proprietors became too numerous to manage the government with promptness, or satisfaction to the people. The people are divided. Controversy is rife, and is fomented by the crown. Thus embarrassed by their own number, and by internal dissensions, and by the position of the King, the Proprietors of East and West Jersey are induced to surrender their gubernatorial power to the crown. This surrender is made to Queen Anne, in 1702; she immediately unites East and West Jersey, and sends out her kinsman, Lord Cornbury, as Governor. All this transpires during the ministry of Mr. Harriman, and, as far as is known, without materially interfering with his ministerial labors, or with the increase of

the province. It is apparent, however, from the annals of these times, that the people were frequently greatly excited.

On the 17th of April, 1702, the government of the Proprietors ceases in New-Jersey, and that of the crown, now worn by the last of the Stuarts, commences. A new Constitution for the Province is immediately formed by the British Ministry, and Cornbury is sent over to administer it. Whilst it contains many wise regulations, we see in it the hand of the civil despot, and the high-church tyrant; the one curtailing civil, and the other religious liberty. It deprives the popular will of its energy, and gives the Governor a veto on all the laws of the Assembly. It commands due encouragement to the Royal African Company—formed for the purpose of prosecuting the accursed slave-trade; that the Book of Common Prayer be read on Sundays and Holy-days, and the Sacraments to be administered after the Episcopal form; that all Ministers not Episcopally ordained be reported to the Lord Bishop of London; and that, because of the inconvenience arising from the liberty of the press, no paper, book or pamphlet be printed without the license of the Governor.* With this new Constitution, Cornbury reaches New-Jersey in August, 1703; and the province soon felt what it was to be governed by the tyrannical and contemptible tool of a tyrant. In their opposition to this profligate, the dif-

* Leaming and Spicer, '638-9.

ferent Assemblies convened by him, won for themselves unfading laurels. In 1709 he was deprived of his comission, after which he was imprisoned for debt in New-York. He lay in prison until he became a peer by the death of his father ; when he returned to England and died in 1723. Presbyterians have good reason to remember him, as the persecutor of their ministers, and the confiscator of their church property. The following circumstance, taken from Dr. Miller's Life of Dr. Rodgers, illustrates his character :

“ The meanness, as well as the contemptible bigotry of this man, will appear from the following anecdote, of unquestionable authenticity. The Presbyterians of Jamaica, on Long Island, had erected a commodious edifice for the worship of God, and also possessed a handsome parsonage-house and glebe, which they had enjoyed undisturbed for many years. A short time previous to the year 1702, when Lord Cornbury arrived, a few Episcopalians having settled in the town, began to view the Presbyterian church with a jealous eye ; and at length carried their insolent violence so far as to seize on the church, between the morning and afternoon service, and endeavored to hold it for the use of their own sect. After much controversy, it was recovered out of their hands, and restored to its proper owners. In the midst of this contest, in the summer of 1702, a malignant fever breaking out in the city of New-York, Lord Cornbury retired to Jamaica. The parsonage-house, in which the Rev. Mr. Hubbard, the minister of the church,

lived, was the best in the town. His Lordship begged the loan of it for the use of his family; and Mr. Hubbard put himself to no small inconvenience to comply with his request. In return for this generous conduct, his Lordship, on retiring from the house, perfidiously delivered it into the hands of the Episcopal party, whose feelings and principles permitted them to receive it."

From all such men, in all future ages, may the good Lord deliver both the church and the state.

We may form some estimate of the number of inhabitants residing here in 1703 and 1704, from the fact that about one hundred and thirty male inhabitants, and most of these no doubt heads of families, contributed to the support of Mr. Harriman as pastor.

Mr. Harriman was succeeded in 1704, the year of his death, by the Rev. Mr. MELYNE. His ministry was of short continuance. There is a tradition in reference to him to this amount: being strongly suspected of intemperance, the choir, on a certain Sabbath morning, sung a hymn as a voluntary, which he considered as designed to reprove and expose him. Whilst being sung he descended from the pulpit, and taking his wife he walked out of the church, and never again entered it. Where he came from, how long he remained here, and where he went from here, are questions on which we cannot cast a ray of light. In his time the town contained about three hundred families.

CHAPTER IV.

The next Pastor of the First Presbyterian Church, was the Rev. JONATHAN DICKINSON; the impress of whose character is yet visible on our town, and indeed on the whole of the Eastern section of New-Jersey. This great and good man was born in Hatfield, Mass., April 22d, 1688, and was graduated in Yale College in 1706.* He was settled here in two or three years afterwards, and when he was about twenty-one years or age. Of this congregation and town, he was for nearly forty years the joy and the glory. "He had a mind formed for inquiry; and to a keen penetration he united a disinterested attachment to truth. With a natural turn for controversy he had a happy government of his passions, and abhorred the perverse disputings so common to men of corrupt minds. The eagerness of contention did not extinguish in him the fervors of devotion and brotherly love." He advocated with great zeal the doctrines of grace, and adorned them by a holy life devoted to doing good. He was valiant for the truth. Unlike many at the present day, he never consulted his own case or popularity at the expense of God's truth; nor stood neutral to see which side would prevail, and then throw himself on the popular current. Armed with the weapons of truth and love, he boldly resisted every attack on

* Green's Discourses, 296.

the truth and order of God's house, and manfully defended from the assaults of error all the great fundamental doctrines of our most holy religion. And his published works praise him in all the gates of Zion, and will transmit his name to all future generations. The most complete list of his published writings that we have seen is contained in Dr. Green's very valuable history of the College of New-Jersey.

During his ministry this congregation prospered greatly. It shared largely in the glorious revival with which God favored the country during the ministry of Whitefield, Edwards, Brainerd and the Tennents, who were all his contemporaries; and in 1740 there was a large addition made to the communicants of the church. It is a pleasant fact in our history that here the beloved Brainerd delighted to visit, and to commune with his brother Jonathan. During the second visit of Whitefield to this country in 1740, he visited this place; and at the very short notice of about two or three hours, preached at twelve o'clock to an audience of seven hundred people. At the close of the service he took up a collection, probably for the Orphan Asylum, the largest in the list of collections for the year. From this fact we infer the great popularity of the preacher, that the town must have been considerably populous, and that it must have been a time of more than ordinary attention to the subject of religion.

This parish is now a large and laborious one; but in the days of Mr. Dickinson its boundaries

were much more extensive than now. It then included all of Rahway, Westfield, Connecticut Farms and Springfield, and even a part of Chatham.* Then the people of Westfield would walk here to worship God ; but those from Chatham were oftentimes in the habit of riding. Nor in those primeval days were the people much deterred by bad roads or bad weather. The Gospel was precious to them, and they could encounter difficulties to hear it.

Between the Elizabeth-Town Associates and the New-Jersey Proprietors, the different parishes were not forgotten. The former set apart a town lot of the largest size for the minister, and the latter appropriated two hundred acres for each parish. It is more than probable that the lot given by the Associates lay in that part of our town through which Race-street now runs ; as Mr. Dickinson resided in a house which stood a few yards north of the present residence of Capt. Charles L. Williamson. But what became of the grant of the Proprietors, or whether it ever came into the possession of this congregation, there is no means of ascertaining. There is a tradition, that Mr.

* The Church in Westfield was organized about 1730, and its first pastor was the Rev. NATHANIEL HUBBELL. Their first place of worship was a log hut ; and the signal for public worship was the beating of an old drum. And as we find a law of the Borough of Elizabeth, passed Sept. 1742, appointing stray sheep to be sold on the green near the Meeting-houses in Connecticut Farms, Westfield, Rahway and Turkey, churches must have been collected and places of worship erected in all those places previous to that date.

Dickinson, on his decease, gave to the Church several acres of land to be added to the original town lot. The great cheapness of all the necessities of life, together with the use of that lot and the parsonage, and their devoting a part of their time to other pursuits than those directly ministerial, account for the small salaries given to the different pastors. Mr. Kettletas was paid but two pounds ten shillings per Sabbath. Mr. Caldwell was paid three pounds, one shilling and six pence per Sabbath. In 1776 his salary was raised to one hundred and eighty pounds; and he was paid by the week, and punctually every Monday morning. Mr. Linn was settled on a salary of three hundred pounds York currency, with the parsonage house and lands. But then all other things were in proportion. The Governor's salary in East Jersey was one hundred and fifty pounds; in West Jersey two hundred pounds; and, at one time, they were paid that in peas, and corn, and tobacco, at fixed prices.* Beef and venison were a penny a pound; corn was two shillings and six pence per bushel, barley two shillings; and all other things in proportion.† Making due allowance for the changes that have taken place, there is no doubt that pastors were much better paid then than now.

A controversy which had existed for some time in the Synod of Philadelphia, then representing the whole Presbyterian church in the provinces, resulted

* Gordon, 57.

† Smith, 180.

in dividing that Synod into two parts in 1741—the Synods of New-York and Philadelphia. From the time of their separation each made strong exertions to educate youth for the ministry, with the mingled purpose of elevating the standard of ministerial education, and of strengthening their party. New-Jersey went nearly unanimously with the Synod of New York; and as the Presbyterian Church was much stronger here than in New-York, it was determined if possible to establish a College, and to locate it in New-Jersey. Dickinson was the leader of his party in the old Synod of Philadelphia; and after the separation was by far the most able man in the Synod of New-York. He it was, no doubt, that gave being and shape to the deliberations that resulted in the creation of the College of New-Jersey. He had been for several years a very popular teacher of young men; and when the institution was resolved upon, every eye rested upon him as best qualified to lay its foundations, and to superintend its concerns. A charter for a college was sought, and granted by John Hamilton, who acted as Governor, (being the oldest member of the Council,) between the death of Governor Morris, in May, 1746, and the induction of Governor Belcher into the chair of state, in 1747. The college thus founded was commenced in this town, and Mr. Dickinson was chosen its first president. It is now in a flourishing state, with an able and extended faculty, numerous buildings, and students; but then, with the exception of an usher, the president was the only teach-

er. The number of students was about twenty, who boarded with the president and other families in the town. The Academy which stood where our Lecture Room now stands, and which was burned down during the war of the Revolution, contained the first recitation room of the first classes ever attached to New-Jersey College. Although brought into existence by the influence of Dickinson, he was spared to act as its president but one year, as he died October 7th, 1747. The students were then removed to Newark, and placed under the government of the Rev. Aaron Burr, who was the second president of the College. In 1757, when about seventy in number, they were removed to Princeton, where the first college edifice was erected, and which, in honor of William III. of England, Prince of Orange and Nassau, the asserter of protestant liberty, was called Nassau Hall.

The great and good Dickinson died in the sixtieth year of his age, although not full of years, yet full of honors. His must have been a life of great activity and industry, when it is remembered that in addition to his duties as a pastor, and teacher, and farmer, and the studies imposed by his numerous and ardent controversies, he was a practising physician, and obtained a considerable medical reputation. So devoted was he as a minister, so untiring were his efforts to do good, so discriminating and powerful was he as a preacher, so dignified and bland were his manners, so ardent was his attachment to the truth, and so

firm and cogent was he in its advocacy, that his memory is yet inestimably precious. It must have been a sad day in Elizabeth-Town when Mr. Dickinson, and Mr. Vaughan the Rector of the Episcopal church, who are said to have come to this place on the same day, and after laboring here forty years together were both corpses on the same day, the former having died but a few hours before the latter.

Mr. Dickinson left behind him three daughters : one of them married a Mr. Sargeant, of Princeton, of whom the Hon. John Sargeant, of Philadelphia, is a descendant. Another married the Rev. Caleb Smith, pastor of the church in Newark Mountains, now called Orange, of whom the family of Greens of Lawrenceville are descendants, one of whom, H. W. Green of Trenton, is one of the ornaments of the New-Jersey bar. And the other became the wife of a Mr. John Cooper. The remains of this venerated man sleep in our grave-yard, and hallowed be the spot of their repose, until they awake to newness of life.*

The successor of Mr. Dickinson, as pastor of this church, was the Rev. ELIHU SPENCER, D. D. From his venerable and respected daughter, Mrs. Lydia Biddle, of Carlisle, Pennsylvania, we learn the following facts respecting him. Dr. Spencer, the fourth son of Isaac and Mary Spencer, was born at East Haddam, Connecticut, Feb. 12, 1721. He entered Yale College in 1742, where he graduated in 1746. He was

* Dr. Green's Notes on New-Jersey College, and on the President Dickinson.

ordained to the work of the ministry in the city of Boston, in Sept. 1748; and on Wednesday, Feb. 7, 1750, he was installed pastor in this town. In October following, he was married to Miss Joanna Eaton, of Shrewsbury. He continued a faithful and useful pastor here until 1756, when he removed to Trenton, and became the pastor of the church at that place; where he died in 1784, in the 64th year of his age. The following is the inscription on the stone that marks his grave:

“Beneath this stone lies the body of the Rev. Elihu Spencer, D. D., pastor of the Presbyterian church of Trenton, and one of the Trustees of the College of New-Jersey: who departed this life on the 27th of December, 1784, in the 64th year of his age. Possessed of fine genius, of great vivacity, of eminent and active piety, his merits as a minister and a man, stand above the reach of flattery. Having long edified the church by his talents and example, and finished his course with joy, he fell asleep full of faith, and waiting for the hope of all saints.”

It was during the ministry of Dr. Spencer, that the First Church received its act of incorporation. Jonathan Belcher became Governor of this province in 1747, and became a resident of this town, and a member of that church. A charter was now sought and granted by him, and bears date August 22, 1753. The Trustees named in the Charter, and the first that exercised corporate powers in this ancient congregation, are, Stephen Crane, Cornelius Hetfield, Jona-

than Dayton, Isaac Woodruff, Matthias Baldwin, Moses Ogden and Benjamin Winans. The charter states, that at the time it was granted, "this is a large and considerable congregation." It authorises the Trustees to build an Alms-house for the support of the poor, and to build School-houses for the education of the children of the town. The following is the document itself :

"GEORGE the Second, by the grace of God of Great Britain, France and Ireland King, Defender of the Faith: To all to whom these presents shall come, greeting. Whereas the advancement of true religion and virtue is absolutely necessary for the promotion of peace, order and prosperity of the state; and whereas it is the duty of all Christian Princes and Governors by the law of God, to do all they can for the encouragement thereof; and whereas sundry of our loving subjects of the Presbyterian persuasion, inhabitants of and about the Borough of Elizabeth, within our Colony of New-Jersey, by their humble petition presented to our trusty and well beloved Jonathan Belcher, Esq., our Captain General and Commander-in-Chief of our Province of New-Jersey, and Vice-Admiral in the same, shewing that the petitioners and others of the same persuasion, inhabitants in and about the Borough of Elizabeth aforesaid, do make up a very large and considerable congregation: That the most advantageous support of religion among them necessarily requires that

some persons should be incorporated as Trustees for the community, that they may take grants of lands and chattels, thereby to enable the petitioners to erect and repair public buildings for the worship of God and the use of the ministry, and school-houses and alms-houses, and suitably to support the ministry and the poor of their church, and to do and perform other acts of piety and charity ; and that the same Trustees may have power to let and grant the same under a public seal, for the uses aforesaid ; and that the same Trustees may plead and be impleaded in any suit touching the premises, and have perpetual succession : That also, the known loyalty of the petitioners, and the Presbyterians in general to us, their firm affection to our person and government, and the Protestant succession in our royal house, gave the petitioners hopes of all reasonable indulgence and favor, within the same colony where the religious rights of mankind are so happily preserved, and where our equal grace and bounty to all our protestant faithful subjects, however differing in opinion about lesser matters, has hitherto been so sensibly felt and enjoyed. The said petitioners, therefore, most humbly prayed our grant of an incorporation to the petitioners, by the name of the Trustees of the First Presbyterian Church in Elizabeth-Town, with all such powers, capacities and privileges as might be effectual in law, for the purposes aforesaid ; and that Stephen Crane, Cornelius Hetfield, Jonathan Dayton, Isaac Woodruff, Matthias Baldwin, Moses Ogden and Benjamin Winans, might

be the first Trustees, (which petition, signed with the names of a great number of our faithful and loving subjects, inhabitants in and about the said town,) we being willing to grant: Know ye, that we, of our especial grace, certain knowledge and mere motion, have willed and ordained, constituted, given and granted, and for us, our heirs and successors, by these presents, do will, ordain, constitute, give and grant that Stephen Crane, Cornelius Hetfield, Jonathan Dayton, Isaac Woodruff, Matthias Baldwin, Moses Ogden and Benjamin Winans, from henceforth, and their successors for ever hereafter, shall be and remain one body politic and corporate, in deed, fact and name, by the name of the Trustees of the First Presbyterian Church in Elizabeth-Town; and them and their successors, by the name of the Trustees of the First Presbyterian Church in Elizabeth-Town, one body corporate and politic in deed, fact and name, really and fully, we do for us, our heirs and successors, erect, make, ordain, constitute, declare and create, by these presents, and by that name they shall and may have perpetual succession; and also, that they and their successors by the name of the Trustees of the First Presbyterian Church in Elizabeth-Town, be, and for ever hereafter shall be, persons able in law to purchase, take, hold, receive and enjoy any messuages, houses, buildings, lands, tenements, rents, possessions and other hereditaments and real estate, in fee simple or otherwise, so as the yearly clear value of the same does not exceed the sum of five hundred pounds sterling,

the statute of Mortmain or any other law to the contrary notwithstanding ; and also, goods, chattels, and all other things of what kind or quality soever. And also, that they and their successors, by the name of the Trustees of the First Presbyterian Church in Elizabeth-Town, shall and may give, grant and demise, assign, sell, or otherwise dispose of, all or any of their messuages, houses, lands, tenements, rents, possessions and other hereditaments and real estate, and all their goods, chattels and other things aforesaid, as to them shall seem meet. And also, that they and their successors, by the name of the Trustees of the First Presbyterian Church in Elizabeth-Town, be and for ever hereafter shall be, persons able in law and capable to sue and be sued, implead or be impleaded, answer or be answered, defend or be defended, in all courts of judicature whatsoever. And also, that the said Trustees of the First Presbyterian Church in Elizabeth-Town for the time being, and their successors, shall and may for ever hereafter, have and use a common seal, with such device or devices as they shall think proper, for sealing all and singular deeds, grants, conveyances, contracts, bonds, articles of agreement, assignments, powers, authorities, and all and singular their affairs and things touching or concerning the said corporation ; and also, that the said Trustees and their successors for ever may, as oft as they see fit, break, change and new make the same or any other their common seal. And further, we do of our especial grace, certain knowledge and mere

motion, for us, our heirs and successors, by these presents, will, ordain, constitute, give and grant, that upon any vacancy among the Trustees of the said First Presbyterian Church in Elizabeth-Town, by death, removal or other incapacity whatsoever, that the Minister or Ministers, Elders and Deacons for the time being, of the said First Presbyterian Church in Elizabeth-Town, shall and may meet together at Elizabeth-Town aforesaid, and then and there elect and choose such person or persons out of the congregation of the said church as they think proper, to supply the vacancy of such Trustee or Trustees, caused by death, removal or other incapacity as aforesaid. And also, that at any and at all times whatsoever, when the said Minister or Ministers, Elders and Deacons of the church aforesaid, or the majority of them for the time being, shall and do judge it proper and for the benefit of the said corporation, that any Trustee or Trustees should be removed or displaced from his or their office of Trustee, that then and in such case, the said Minister or Ministers, Elders and Deacons of the said church, or the majority of them for the time being, shall and may meet together at Elizabeth-Town aforesaid, and are hereby sufficiently authorised then and there to displace and remove from the office of Trustee, any such Trustee or Trustees, and in their room and stead to elect and choose out of the congregation of said church, any person or persons, to supply the place or places of such Trustee or Trustees so displaced and removed: Provided, always, that the

number of the said Trustees exceed not seven, and every Trustee so elected and appointed aforesaid, shall by virtue of these presents, and of such election and appointment, be vested with all the powers and privileges which any of the other Trustees has or has had. And we do further will and ordain, give and grant, that the Trustees of the said First Presbyterian Church in Elizabeth-Town, and their successors for the time being, shall from time to time have power to choose their President out of the Trustees for the time being, who shall have the custody of the public seal of the said corporation, and all the books, charters, deeds and writings any ways relating to the said corporation; and shall have power from time to time, and at all times hereafter, as occasion shall require, to call a meeting of the said Trustees at Elizabeth-Town aforesaid, for the execution of all or of any of the powers hereby given and granted. And in case of sickness, absence or death of the President; all the powers by these presents granted to the President, shall be and remain in the eldest Trustee upon record, until the recovery or return of the President, or until a new President be chosen as aforesaid. And we do further will and ordain, give and grant, that all and every act and order of five of the said Trustees, but not of any lesser number, consented and agreed to at such meeting of the Trustees aforesaid, shall be good, valid and effectual to all intents and purposes, as if the whole number of the Trustees had consented and agreed thereto. And we do further will and ordain, that

all the acts of the said Trustees, shall from time to time be fairly entered in a book or books, to be kept for that purpose by the President of the Trustees for the time being, which book or books, together with the seal of the said corporation, and all the charters, deeds, and writings whatsoever, belonging any ways to the said corporation, shall be delivered over by the former President to the President of the said Trustees newly elected, for the time being, as such President shall hereafter from time to time successively be chosen. And lastly, we do of our especial grace, certain knowledge and mere motion, for us, our heirs and successors, by these presents, give and grant unto the said Trustees of the First Presbyterian Church in Elizabeth-Town, and their successors for ever, that these our Letters Patent, or the enrolment thereof, shall be good and effectual in the law, to all intents and purposes, against us, our heirs and successors, without any other license, grant or confirmation from us, our heirs and successors hereafter, by the said Trustees of the First Presbyterian Church in Elizabeth-Town, to be had or obtained, notwithstanding the not reciting or mis-reciting, or not naming or mis-naming, of the aforesaid offices, franchises, privileges, immunities, or other the premises, or any of them, notwithstanding a writ of *ad quod damnum* hath not issued forth to enquire of the premises, or any of them, before the en-sealing hereof, any statute, act, ordinance or provision, or any other matter or thing, to the contrary notwithstanding: To have, hold and enjoy all and

singular the privileges, advantages, liberties, immunities, and all other the premises herein and hereby granted and given, or which are meant, mentioned or intended to be herein given and granted, unto them the said Trustees of the First Presbyterian Church in Elizabeth-Town, and to their successors for ever.

“In testimony whereof, we have caused these our Letters to be made Patent, and the Great Seal of our said Province of New Jersey to be hereunto affixed. Witness our trusty and well beloved Jonathan Belcher, Esq., Governor and Commander-in-Chief of our said Province of New-Jersey, this twenty-fifth day of August, in the twenty-seventh year of our reign, and in the year of our Lord one thousand seven hundred fifty and three.”



“I have perused and examined the within Letters Patent, and find nothing therein contained but what is consistent with the honor and interest of the crown.

“Aug. 18, 1753. JO. WARRELL, Att. Gen.”

“August 22d, 1753. The within Charter of Incorporation being read in Council, the same was approved of, and his Excellency the Governor was advised to grant the same. CHA. READ, Sec’y.”

“Let the Great Seal of the Province of New-Jersey be hereunto affixed. J. BELCHER.

“To the Secretary of the Province of New-Jersey.”

The name of BELCHER, associated with the corporate existence of this congregation, and the patron of Nassau Hall, deserves a passing notice. "The righteous shall be had in everlasting remembrance." He was born in Cambridge, Mass., in 1681, and was graduated in Harvard College, in 1699: (previous to which he became a pious man.) During an absence of six years in Europe, he stored his mind with the treasures of knowledge, and formed an acquaintance at Court, which laid the foundation of his future honors. On his return from foreign travel, he became a merchant in Boston, where he acquired both reputation and fortune. After serving in the Assembly and Council of his native state, he was sent in 1722 to England, as the Agent of Massachusetts Bay. On the death of Governor Burnet, (the son of the worthy Bishop of that name,) he was made, in 1730, Governor of Massachusetts and New-Hampshire. Because of a contention between him and the people, transmitted to him by his predecessor, he was removed from office. He immediately repaired to Court, where he triumphantly vindicated himself from the charges of his enemies; and on the death of Governor Hamilton, he was appointed Governor of New-Jersey, where he arrived in 1747. On entering on his new office, he found things in great confusion, but by firm and judicious measures he reduced them to order. With great popularity, and with the greatest justice and moderation, he governed this province for ten years. He united to a commanding person, and

a richly cultivated mind, uncommon gracefulness and dignity of manners, unshaken integrity, and the most serious and fervent piety. He was the devoted friend of Whitefield. He resided in Jersey-street, in the house now occupied by Dr. Davis, where he died of paralysis, in August, 1757, in the 76th year of his age. His remains, after lying some time in the grave-yard of the First Church, were removed for burial, to Cambridge, his native town.

CHAPTER V.

The successor of Dr. Spencer, as the pastor of the First Presbyterian Church, was the Rev. ABRAHAM KETTLETAS, who was installed Sept. 14, 1757. He remained here but two or three years. The last time his name appears on the Treasurer's account, is on the 29th of Sept. 1760. The entry stands thus: "To cash paid Mr. Kettletas, in full, twenty-six pounds, seven shillings and six pence." Whether dismissed at this time, or before, we cannot ascertain.

Mr. Kettletas was born in the city of New-York, in 1733, and graduated in Yale College. His first settlement as a minister, was probably in this town, and after his removal he preached for about two years in the Reformed Dutch Church in Jamaica; and afterwards in other places on Long-Island. Like most, if

not all of the Presbyterian clergymen of his age, he was a very decided Whig during the war of the Revolution, and devoted, perhaps, too much of his time to politics. Indeed, he became a political writer of no small note, and was the author of some very able political tracts. He was a man of varied learning, and has left some manuscript sermons, written in French and in Dutch. He died in Jamaica, Sept. 30, 1798, and his ashes repose in the grave-yard of the Presbyterian Church in that place. The following is his epitaph :

“ Sacred to the memory of the Rev. Abraham Kettletas, Obt. 30th Sept. 1798, *Æ.* 65 years, 9 mos. and 4 days. He possessed unusual talents, that were improved by profound erudition, and a heart firmly attached to the interests of his country. His mind was early impressed with a sense of religion, which fully manifested itself in the choice of the sacred office, in which he shone as the able and faithful divine. It may not perhaps be unworthy of record in this inscription, that he frequently officiated in three different languages, having preached in the Dutch and French Churches in his native city of New-York.

Rest from thy labors now thy work is o'er ;
Since Death is vanquished, now free grace adore ;
A crown of glory sure awaits the just,
Who served their God, and in their Saviour trust.”

The Rev. JAMES CALDWELL, of revolutionary and patriotic memory, whose tragical end gives to his history all the interest of romance, was the successor of

Mr. Kettletas. Between the removal of the one and the settlement of the other, the pulpit was supplied by many individuals, no doubt, as candidates for settlement. As they were in the habit of paying the preacher every Monday morning, the Treasurer's account is the only testimony we have as to who they were. Mr. Kilpatrick, Mr. Treet, Mr. Carnichael, Mr. Horton, who afterwards settled at Bottle-Hill, Mr. Elmore, Mr. Woodruff, Mr. Parkhurst, Mr. Green, afterwards or at that time settled in Hanover, and the father of the venerable Dr. Green, Mr. More, Mr. Pierson, Mr. McWhorter, Mr. Halsey, and a Mr. Jones are among the number. But Mr. Caldwell was selected from them all, and was installed in December, 1761, although he preached here several Sabbaths between August, 1760, and the date of his settlement.

We learn from some of the descendants of this distinguished man, of whom there are many, that his family was of French origin. Driven from their country by the fierce persecution against the Huguenots, they went over to Scotland. In the reign of James I. a branch of the family went over to Ireland and settled in the county of Antrim. From this branch John Caldwell was descended, who emigrated to this country, bringing with him besides his wife and children, four single sisters. He first settled in Lancaster county, Penn., but soon removed to a settlement called Cub Creek, in what is now called Charlotte county, Virginia. There James was born, April, 1734, the youngest of seven children. He was sent

to Princeton College, where he graduated in 1759. In about a year afterwards he was licensed to preach the gospel; and whilst the dew of his youth was yet upon him he entered upon the charge of this then large congregation. Soon after his settlement he was married, March 14, 1763, to Miss Hannah Ogden, of Newark, who was in every respect a help meet for him, and whose cheerful piety and unshaken fortitude sustained and comforted him amid the dark and trying scenes through which he was called to pass.

Shortly after the settlement of Mr. Caldwell here, those differences between the colonies and Great Britain commenced which resulted in the war of the Revolution, and subsequently in the Independence of the United States. Descended from the Huguenots, he early learned the story of their wrongs, and may be said to have inherited a feeling of opposition to tyranny and tyrants. Possessing warm feelings, and fine genius, and great muscular energy, he entered with all his heart into the controversy. He acted as the chaplain of those portions of the American army that successively occupied New-Jersey, accompanied the Jersey Brigade to the northern lines, and is said to have held the station of commissary for some time. He was high in the confidence of Washington, with whom he was on the most intimate terms of friendship; and in times of gloom and despondency, by his eloquent and patriotic appeals, contributed much to excite and sustain the drooping spirits of officers and soldiers. And perhaps no one man in this part of the State of New-

Jersey contributed so much to give direction and energy to the movements of our citizens. His popularity with the soldiers and people was unbounded, and his practical wisdom was held in the highest estimation.

But the very things that made him popular with the friends of his country, made him equally unpopular with its enemies. To avoid the danger to which he was constantly exposed from the tories, and the enemy then in the possession of Staten Island and New-York, he was compelled to remove his residence from this place to Connecticut Farms, where he resided until the day of his murder.

He was sustained in his political action by his congregation with scarcely a single exception. The church in which he preached was cheerfully yielded as a hospital for sick, and disabled, and wounded soldiers, as some of the aged ones yet among us testify. It was its bell that sounded through the town the notes of alarm on the approach of the foe ; its floor was not unfrequently the bed of the weary soldier, and the seats of its pews the table from which he eat his scanty meal. Its worshippers on the Sabbath were not unfrequently compelled to stand through the service because of the greasiness of their seats, and the fragments of bread and meat by which they were covered. In vengeance on the pastor and the people, this church was fired on the 25th of January, 1780, by a refugee called Cornelius Hetfield. On the 25th of the following June, whilst General Knyphausen was on his way to Springfield, Mrs. Caldwell was shot at Connecticut

Farms by a refugee, through the window of a room to which she had retired with her children for safety and prayer ; two balls passing through her body. Her lifeless corpse was drawn from the building and laid in the open street, when it was fired ; and soon all the surrounding buildings were in ashes. And on the 24th of November, 1781, Mr. Caldwell himself was shot at Elizabeth-Town Point, whither he had gone for a young lady who had come under the protection of a flag of truce from New-York. The ball pierced his heart, and he expired in a moment. His corpse was laid in the body of a wagon covered with straw, and was carried to the the house of Mrs. Noel, his unwavering friend, whence it was buried. Dr. Mc-Whorter, of Newark, preached his funeral sermon from Ecclesiastes, eighth chapter and eighth verse. The remains of himself and wife lie together in our grave yard. He died in the 49th year of his age, leaving a name as dear to the state as it is to the church of Jesus Christ. Thus in less than two years this congregation was bereft of its church, and next of the inestimable wife of their pastor, and next of that pastor himself. And as a proof of the estimate in which he was held, his name was given to one of the townships of this county.

The funeral of Mr. Caldwell was one of the most solemn scenes that this town has ever witnessed. He was shot on Saturday afternoon, and many of the people were ignorant of the tragical deed until they came to church on the Sabbath ; and instead of sitting

with delight under his instructions, there was a loud cry of wailing over his melancholy end. There was a vast concourse assembled to convey him to his tomb on the following Tuesday. After the religious services were ended, the corpse was placed on the large stone before the door of the house of Mrs. Noel, now the residence of Miss Spalding, where all could take a last view of the remains of their murdered pastor. After all had taken their last look, and before the coffin was closed, Dr. Boudinot came forward, leading nine orphan children, and placing them around the bier of their parent, made an address of surpassing pathos to the multitude in their behalf. It was an hour of deep and powerful emotion; and the procession slowly moved to the grave, weeping as they went. And as they lifted their streaming eyes to heaven, they besought the blessing of God upon the orphan group; and his kind interposition to crown their efforts against their oppressors with success.

So vivid are the recollections of many yet amongst us of this devoted patriot and pastor, that we can describe him almost to the life. He was of middling size, and strongly framed. His countenance had a pensive placid cast; but when excited was exceedingly expressive of resolution and energy. His voice was sweet and pleasant, but at the same time so strong that he could make himself heard above the notes of the drum and fife. As a preacher he was uncommonly eloquent and pathetic, rarely preaching without weeping himself, and at times would melt his whole

audience into tears. He was one of the most active of men, and seemed never wearied by any amount of bodily or mental labor. Feelings of the most fervent piety and of the most glowing patriotism possessed his bosom at the same time, without the one interfering with the other. He was one day preaching to the battalion, the next marching with them to battle, and if defeated assisting to conduct their retreat, and the next administering the consolations of the gospel to some dying parishioner. His people were most ardently attached to him, and the army adored him. His shed blood is mingled with our soil, and his ashes repose in our cemetery. Let his name be had in everlasting remembrance.

He was shot by a man called Morgan, who was tried and found guilty of murder. It is said that it was proved on his trial that he was bribed by British gold to commit the murderous deed. He was hung, giving signs of the most obdurate villainy. The day of his execution was intensely cold, and his last words were, addressing with an oath the executioner, "do your duty and don't keep me here suffering in the cold." The place of his execution is about half a mile north of the Westfield church, and is called Morgan's Hill to this day.

Mr. Caldwell left behind him nine orphan children, with but very little provision to sustain or educate them. The Lord raised up friends to protect them, and they all lived not only to become members of the church of Jesus Christ, but to occupy places of distinguished usefulness.

Margaret, the oldest child, became the wife of Mr. Isaac Canfield, of Morristown.

Hannah became the wife of Mr. James R. Smith, for many years a distinguished merchant of New-York.

John Edwards, was taken by Lafayette to France, where he was educated ; for many years he was the foremost in the ranks of the benevolent of the city of New-York ; was the editor of one of the first religious periodicals of the country, and did as much as any other man in laying the foundation of the American Bible Society.

James B. was for many years a Judge of the courts of Gloucester county, and died in Woodbury.

Esther became the wife of the late Rev. Dr. Finley of Baskenridge, afterwards the President of Athens College in Georgia, whom she yet survives.

Josiah F. is now a citizen of Washington, D. C., and an officer in the Post Office department.

Elias B. was for some years the Clerk of the Supreme Court, and because of his noble efforts in the cause of Colonization, one of the towns in Liberia is called Caldwell in honor of him.

Sarah, became the wife of the Rev. John S. Vre-denburgh, for many years pastor of the Dutch Reformed Church in Somerville.

Maria, married Robert S. Robertson, a merchant of New-York, who with her husband yet survive. This is the child which lay in the arms of her mother when she was shot.

CHAPTER VI.

The deep injustice of British legislation, in reference to the American colonies, was very early felt in New-Jersey ; and perhaps, in no part of the colonies was there a more intelligent or determined opposition to taxation and impost than in Elizabeth-Town. Massachusetts led the way in resisting the impost laws of the crown, and New-Jersey very promptly followed. And when the merchants of Newport and New-York would import goods under the regulations of the Parliament, meetings were held in Elizabeth-Town in June and July 1770, in which resolutions were passed approving the non-importation agreements that had been adopted in other places, and declaring all that opposed them the enemies of their country, and deserving to be treated accordingly.* The language of the resolutions at these meetings, shew the heat of those hidden fires, which, in subsequent years, burst forth into an unquenchable flame.

It would seem as if the people of Essex county were prepared, by a course of preceding events, for the sacrifices which they made, for the suffering they endured, and for the valor which they displayed during the war of the Revolution. During the whole time that Governor Belcher held the reigns of government, the greater part of East-Jersey was in a state of

* Gordon, 147.

intense excitement, owing to disputes between the grantees of Carteret and those holding lands under the Indian title. Robert Hunter Morris, and James Alexander,* men high in civil station, and large proprietors under the proprietary title, sued at law those holding under the Indian title, for rent.† The civil tribunals decided in their favor; when those holding under the Indian title, immediately formed themselves into associations, and they were enabled, by their numbers, union and boldness, to bid defiance to the laws, and to hold possession of their lands. In 1745, these associations broke open the jail of Essex county and set the prisoners at liberty, who were there confined on the suits of Morris and Alexander. And during several consecutive years, the will of these associators was the law of the country, and the arm of the government was completely paralysed. The Governor and his Council strove to inflict the severest penalty of the law upon the rebels, but the House of Assembly refused assent, and seemed rather disposed to palliate than to punish their crime. We need not wonder that men, trained amid conflicts like these; who, when the law would give them no redress, took that redress into their own hands, passed the resolutions of June and July 1770, severely punished the importers of goods contrary to the non-importation agreement; were prepared to peril all, when the great ques-

* The law tutor of Governor Livingston, and father of Lord Stirling.

† Gordon, 109.

tion between the crown and the people was liberty or slavery.

And there were in this community, men swayed and directed by other motives than those which influenced the associators in their resistance to the claims of the proprietors. In their view, the conflict between the Crown and the Colonies involved principles dear to them as life, and which, if tamely surrendered, reduced them from being the citizens and subjects, to be the slaves of Great Britain. Their minds comprehended the bearing of these principles, and their previous training fitted them, at whatever sacrifice, to resist them.

Among these, WILLIAM LIVINGSTON stood conspicuous—a lineal descendant of the Rev. John Livingstone of Scotland, the fame of whose wonderful sermon at the Kirk of Shotts, is yet abroad in the church. He was born in the city of Albany, in November, 1723. In 1741 he was graduated at Yale College, and soon after, he entered the office of James Alexander, in the city of New-York, as a student of law. In 1748 he is admitted to the bar as attorney, and gradually rises to great distinction in his profession. He enters with great spirit into the controversies of the day, and soon becomes the leading writer, both in defence of popular rights, and in opposition to what was then termed the “American Episcopate.” His occasional pieces on these subjects are numerous and valuable, and many of them were re-printed and

circulated in England, with no little effect even upon the deliberations of the Cabinet. After accumulating a considerable fortune in the profession of the law, he retired to Elizabeth-Town in 1772, where, in that and the subsequent year he erected the house which is yet called by his name, and in which he resided until his death. We find him soon elected a member of a Committee of Correspondence, to meet other committees for the purpose of choosing delegates to the Continental Congress; and soon a member of that Congress which met in Philadelphia, in September, 1774. He was re-elected to the same body in 1775, in which he served on several of its most important committees. In 1776 he was elected Brigadier-General, and as such, took the command of the New-Jersey militia, and fixed his camp at Elizabeth-Town Point, where Elias Boudinot was his aid-de-camp.

The first Legislature of New-Jersey under the Republican Constitution, met in Princeton in August, 1776, and by it William Livingston was elected Governor of New-Jersey, the first Governor of the State after casting off its colonial dependence. And to this office he was elected by the successive legislatures for fourteen consecutive years, until his death, which took place on Sunday, July 25, 1790. His remains were interred at Elizabeth-Town with those of his wife, and in the course of the following winter were removed to the vault of their son Brockholst, in New-York.

Governor Livingston was a profound lawyer, an incorruptible patriot, an able writer, and an humble

christian. Professing principles, and possessing habits which unfitted him to be, and which forbid him to aim to be, the demagogue, he was yet perhaps the most popular governor that ever filled the chair of state in New-Jersey. Nor must it be forgotten that he was the patron and friend of Alexander Hamilton. Hamilton came to this country from the West Indies, bringing a letter to Livingston from the Rev. Hugh Knox, a Presbyterian minister in St. Croix. Livingston sent him to school to Mr. Francis Barber, then a distinguished teacher of this town. At the commencement of hostilities, both teacher and pupil entered the army; the teacher reached the rank of colonel; the scholar's name and fame are known to the civilized world.

Another of these men, raised up and fitted to meet the exigencies of the great occasion, was ELIAS DAYTON. His father, Jonathan, came to Elizabeth-Town at an early period of its history, from East Hampton, Long Island, and held here a commission as captain of militia under Governor Morris. His son Elias was born here in 1735. On reaching manhood he followed a mechanical profession until the breaking out of the French war, when he joined the British army which reduced Canada. Subsequently he was in command of a company of militia that marched on an expedition against the Indians about the northern lakes. On his return from this expedition he entered into the mercantile business. At the commencement of hostilities, we find him on the Committee of Safety

for Elizabeth-Town. In 1775 or 1776, he was appointed to the command of one of the New-Jersey regiments, and continued at its head until 1782, when he was promoted to the command of the New-Jersey Brigade. He was in several of the principal battles of the Revolution, and had three horses shot under him, one at Germantown, one at Springfield, and one at Crosswicks Bridge. After serving his country, and proving himself a brave man and a skilful officer, and gaining for himself a high place in the esteem of Washington, on the close of the war, he resumed his mercantile pursuits in this town, in which he continued until his death, which took place in 1807.

After he retired from the army, at the conclusion of peace, he was several times elected to the Legislature of New-Jersey; for several years he served as Mayor of the Borough; he was the first President of the Cincinnati of New Jersey, and for many years served as President of the Trustees of the First Presbyterian Church. In the latter capacity, we find the following letter directed to him by Dr. Boudinot:

PHILADELPHIA, Feb. 26, 1800.

Dear Sir: Shall I request the favor of your presenting my respectful compliments to the Trustees of the Presbyterian church in Elizabeth-Town, of whom I presume you are still President, and beg their acceptance of a pair of cut glass chandeliers, for the use of their church.

The many happy hours I have spent there, make

the remembrance of having been one of their society; among the substantial pleasures of my life.

I have sent the chandeliers in two boxes, numbered one and two, by the sloop Sally, Captain Denike, directed to you, to the care of Mr. Jona. Hampton Lawrence, in New-York. The receipt of the officer you have enclosed.

Be so good as to give immediate directions that, when taken out to be sent to Elizabeth-Town, they may be put into the cart upon an armful of hay or shavings, and carted with great care. Any person; who has any knowledge of the form of chandeliers, can easily put them together, after they are carefully washed. They were in excellent order when boxed up about ten days ago.

I am, dear sir, with great respect,

your very humble servant,

ELIAS BOUDINOT.

P. S. Mrs. Boudinot and Mrs. Bradford join me in respectful compliments to Mrs. Dayton and the whole family.

Gen. ELIAS DAYTON.

Rising by his own merits from comparative obscurity to station, eminence, and usefulness; and having obtained for himself by his patriotism, bravery and services, a rank among the fathers of our country, his name deserves to be had in remembrance.

Nor is the name of FRANCIS BARBER to be omitted from the list of able and patriotic men given by

Elizabeth-Town to fight the battles of our independence. He was the son of Mr. Patrick Barber, who came to this country from Ireland, about the year 1750. He first located himself in Princeton, where Francis was born in 1751. He graduated in the College of New-Jersey, after securing for himself a distinguished reputation for his classical attainments. As we might infer from the character of its first settlers, much attention was paid to the subject of education by the people of this town from its first settlement. And to this we may attribute the strong influence which for a long time it maintained in the Province. We find in 1767, a Mr. Pemberton and a Mr. Reeves at the head of a school which was badly accommodated with a building. A subscription was raised in the town, made payable to the trustees of the First Presbyterian Church, for the erection of a building, on the condition that as long as Pemberton and Reeves continued, they should have the exclusive control of the school, but that when they resigned it, it should pass under the care of the trustees. With the avails of this subscription, together with one hundred pounds, being a legacy left to the First Church, by a Mr. Joseph Ogden, the old Academy, burned down during the war, was erected on the spot where the Lecture Room of the First Church now stands. The individuals appointed to superintend its erection, were Mr. Smith, Mr. Spinning, Dr. Wm. Barnet, and Nehemiah Wade. From year to year visitors were appointed by the trustees to attend the examination in this

school. In 1769, Reeves and Pemberton leave the school, when Mr. Caldwell, Dr. Chandler, John Chetwood, Elias Boudinot, and others, were appointed to procure a good teacher. These gentlemen, fit judges of the competency of applicants, select Mr. Barber, who is installed as rector of the school. With distinguished reputation, he continues at its head until the commencement of the war, when both teacher and many of the scholars, leaving the quiet pursuits of science, fly to arms for the defence of their country. In 1776, Mr. Barber receives a commission from Congress as Major of the third battalion of New-Jersey troops; and at the close of the year, he was appointed Lieutenant-Colonel of the third Jersey regiment. Subsequently he became assistant inspector general under Baron Steuben, who expressed the highest opinion of his ability and services.

Col. Barber was in constant service during the whole war. With his regiment, he served under General Schnyler at the north. He was at the battles of Tinconderoga, Trenton, Princeton, Brandywine, Germantown, and Monmouth; and came near losing his life in the latter. He was actively engaged at the battle of Springfield. In 1781, he was at the capture of the British army at Yorktown. And at the close of the war, and on the very day on which Washington was about to announce to the army the signing of the treaty of peace, he was killed in the vicinity of Newburg, as he was riding along the edge of a wood, by the falling of a tree upon him. He

was a fine scholar, a skillful and brave officer, and rendered great and important services to his country. He has many descendants, who may well be proud of his name and fame. His son, George C. Barber, was for many years a Trustee of the First Church, and died whilst bearing the office of one of its Ruling Elders.

Although no wreath of military glory entwines his brow, and his name stands entirely disconnected with all narratives of battles lost or won, the memory of but few of the men contributed by New-Jersey to the Revolutionary contest, should be more ardently cherished than that of ABRAHAM CLARK. As a native of Elizabeth-Town, as a signer of the Declaration of Independence, as a member and Trustee of the First Presbyterian Church, he demands at our hands a brief notice.

He was the only son of Alderman Thomas Clark, and was born in Elizabeth-Town, on the 15th of February, 1726. He was favored with an excellent education, and early discovered a peculiar talent for mathematics. Although brought up on his paternal farm, he was unfitted for its severe labors, by a constitution naturally feeble. A close and practical student, he soon fitted himself for the discharge of many public duties; and his first occupations were conveyancing and surveying. Such was the knowledge which he acquired of the law, and his readiness and ability to impart advice gratuitously, that he was early called "the poor man's counsellor," although he never

entered the legal profession. Under the colonial government he was High Sheriff of Essex county, Clerk of the Assembly, and Commissioner to settle undivided commons. But neither the emoluments of office, nor the prospects of distinction, could induce him to side with the oppressors of his country, and we find him at the commencement of hostilities, in the front ranks of the phalanx of American patriots.

He is an active member of the Committee of Public Safety of Elizabeth-Town, of which we have already spoken. He was a constant assistant at the popular meetings of the people. In conjunction with Richard Stockton, John Hart, Francis Hopkinson and Dr. John Witherspoon, he was appointed by the Provincial Congress in 1776, a delegate to the Continental Congress, and with his compatriots, in July of this year, he signed his name to the Declaration of Independence. In November he was again elected by the Provincial Congress, and with the exception of 1779, we find him a member of the Continental Congress until 1783. In 1786 he was again elected, and also for the two following years. During this long period of service in the national councils he was an intelligent, active, laborious and useful member. When he was not in Congress, he was usually a member of the State Legislature, where his influence was both safe and predominant. He was more than once the candidate for Governor in opposition to Governor Livingston.

In 1787 he was appointed a member of the General

Convention which framed the Federal Constitution ; but he was prevented by ill health from attending that illustrious assembly. He was appointed in 1790 a member of the Second Congress, which appointment he continued to hold until a short time previous to his death, which took place in the autumn of 1794. He died in the 69th year of his age, and his ashes repose in the grave-yard of the Presbyterian Church at Rahway.

Patriotism, unbending integrity and piety were the characteristics of this excellent and amiable man. Although quiet and unobtrusive in his manners, and disposed rather to shun than to seek popular applause, yet even at the distance of half a century from his death there is upon the mind of the whole community the deepest impression as to his great political and moral worth.

In addition to these, might be named Aaron Ogden, Thomas Morrell, Oliver Spencer, William Crane, David Lyon, and others. And, perhaps, America does not afford another instance of a town of the size of this, making such a contribution to the talent, the patriotism, the military and diplomatic skill which achieved our Independence. And with scarcely a single exception, all these men were attached to the First Presbyterian Church. And of many of them it may be said that they united the most fervent piety to the most ardent and quenchless patriotism.

CHAPTER VII.

Perhaps no part of the provinces suffered so severely as the eastern part of New-Jersey, during the whole Revolutionary contest. This is owing to two causes ; it lay adjacent to the city of New-York, and to Staten Island, which remained in the possession of the enemy to the very last ; and there were in it many tories, who did all they could to annoy their patriotic fellow citizens. And although no battles were fought here, like those of Princeton, Trenton or Monmouth, yet it was the scene of frequent skirmishes, and of constant petty annoyances, which kept the community in a constant state of excitement. We shall state some of the Revolutionary incidents connected with Elizabeth-Town, as far as we have been able to collect them from the pages of history, and from those aged ones among us, in whose memory they yet live. It is to the disgrace of our commonwealth that the Revolutionary history of New-Jersey remains yet to be written.

In 1776, Sir William Howe appears off Staten Island with a very strong force ; and the news spreads alarm through New-Jersey. Livingston, at the head of the militia, fixes his camp at the Point, now considered the most exposed and important place in the province, and commences putting it in a state of defence. Then was the fort built whose foundations were only removed by the recent improvements there ; and

ditches were dug and ramparts thrown up across all the roads and paths leading to the town. In addition to these, a breastwork was thrown up about a mile long, reaching from the Old to the New Point, which was mounted with a few cannon ; but we do not learn that these works were ever of any material use. They were built in a rude and unskilful manner, and but little calculated to protect our men, or to repel the enemy.

There was here a Committee of Safety early appointed, whose duty it was to see that the community received no detriment, and which seemed to exercise a kind of military power over their fellow citizens. Of that committee, General William Crane, Samuel Lyon, Jonathan Pierson, Abraham Clark, and others, were members.

Hearing that a British transport and provision ship was on the coast, the Committee resolve, at all hazards, to capture her. They ordered out four armed boats, and placed the little armament under the command of Elias Dayton and William Alexander, called Lord Stirling. Oliver Spencer, then a ruling elder of the First Church, was captain of one of the boats, and Thomas Morrell of another. They came in sight of the vessel about forty miles from Sandy Hook ; and putting all their men under deck, they were mistaken for pilot, or fishing boats. The boats of Captains Morrell and Spencer being the fastest sailors, came first up with the ship ; and lifting their hatches and pouring their men on its deck, they captured her

without the loss of a man, and with scarcely a show of resistance. She proved to be the Blue Mountain Valley, Captain Dempster, mounting twelve carriage guns, and manned with about forty men, of three or four hundred tons burthen, and laden with provisions for the British army. By the way of Amboy she was brought to Elizabeth-Town Point, where she was dismantled and her cargo landed. This daring and heroic act, which obtained great popularity for all concerned in it, was performed in the summer of 1775.

On the retreat of Washington from the Hudson through New-Jersey to the Delaware, the royalists in every part of the country became at once exceedingly abusive and cruel to their more patriotic fellow citizens. Feeling that all hope of obtaining independence must be surrendered, and fearing no longer any dread of punishment from the republicans, they cast off all restraint. And their excesses were very great in East Jersey. New-York was in the possession of the enemy flushed with victory; and the mercenary Hessians, who considered themselves released from all respect to humanity and justice, and the British troops, but little restricted in their career of crime and plunder, went at liberty through East Jersey. Our citizens were taken out of their beds at night and conveyed to New York, where they experienced every sort of ill treatment.* They were shut up in the fa-

* Botta's Am. Rev. i. 397.

mous Sugar House, and in churches, without any provision for their comfort. They were fed on aliment the sight of which excited disgust. The sick were confounded with the healthy ; and all were alike exposed to the most shocking defect of cleanliness, and to the outrages of the soldiers, and especially of the loyalists. A confined and impure air, together with unhealthy food, engendered diseases of which more than fifteen hundred perished in a few weeks. Some of the officers made prisoners were carted through the city, though wounded and nearly naked, for the sport of the populace ; and some of them were caned for attempting to make some provision for their fellow soldiers who were dying of disease and hunger in their infected dungeons. But very few of the old families of our town, except those who opposed the liberty of their country, which did not make their contribution to this list of sufferers.

And where individuals escaped being made prisoners by the nightly marauding parties, led on by the tories, their cattle were driven off and killed, their barns and cellars were plundered, their wives and daughters were insulted, and, in many instances, their houses were demolished or burned. The English officers restrained from some of these excesses their own soldiers ; but there seemed no restraint to the Hessians and the tories. And Eastern New-Jersey presented only the vestiges of havoc and desolation.

The winter of 1780, when Washington was encamped at Morristown, was one of severe trial to the

army, arising from the want of provisions and of pay. Rumors were rife among the British that the army was dissatisfied, that whole regiments were deserting, that the soldiers were in rebellion against their officers, and that New-Jersey was anxious to exchange her government, and to return to her allegiance to the crown. Believing these reports, Knyphausen was despatched with his mercenaries to New-Jersey, and on the 6th of June, under the cloak of night, landed at the Point with about five thousand men, from Staten Island. Early in the morning, he commenced his march to Morristown; but as he passed along he soon experienced the falseness of the reports as to the disposition of the people; for he was annoyed from every bush, and every wood, and almost every tree, as he passed along. He halted at Connecticut Farms, and as is stated, at the request of Governor Tryon, who was with him, he ordered the village, the church, and the parsonage, to be reduced to ashes. The Presbyterian church there, like many others in the country, was used as a barrack for the American army. It was on this occasion that Mrs. Caldwell was murdered. A refugee walked up to the window, and seeing her surrounded by her children, with an infant in her arms, deliberately shot her through the heart. Her murdered body was drawn from the house, and laid by the wayside, when the torch was put to her dwelling, which was soon in ashes. Having burned the Farms, he marched towards Springfield; but learning next morning, that

Washington had marched an army to meet him, he returned to the Point, greatly annoyed by little parties that every where concealed themselves. In about two weeks afterwards he marched again upon Springfield, with five thousand infantry, a large body of cavalry, and several field-pieces. After a brave resistance, conducted by Major Lee, Colonels Dayton, Angel, Shreve, Ogden, and Captain Walker, our men are repulsed. The English take possession of the town, and soon reduce it to ashes. The serious opposition he meets deters him from prosecuting his plans farther. On the afternoon of this day he returns to the Point, and during the night he passed over to Staten Island. There was a large bridge of boats across the water separating the Point from Staten Island; and on the following morning not a vestige of it is to be seen.

It was on this second march of Knyphausen upon Springfield, that the following incident occurred: As the main body had turned the corner opposite the present residence of Mr. Richard Townley, a few young men, in the very sight of the army, and within musket shot of it, captured the guard, and baggage, and horses, of a Colonel Fox. The baggage was afterwards sold at auction for upwards of one thousand dollars; and one of the four prisoners being a colored man, was taken to Philadelphia, and there sold into slavery. Among the individuals engaged in this exploit were Samuel Harriman, David Woodruff, Jesse Woodruff, Elihu Gale, Elihu Ogden, James Chandler,

Henry Inslee, and Mr. David Lyon, who yet survives, and narrates the event. And some of the plate of Col. Fox, bearing upon it the figure of a fox, is now in possession of the descendants of Mr. Harriman.

The following is among the most daring exploits of the Revolution. A colonel of the American army being taken prisoner, and there being no British officer of a similar grade in their possession with whom to redeem him, three men enter on the perilous enterprise of taking a colonel from the very midst of the enemy then stationed on Staten Island. They cross the Sound on a dark night, and as they approach the house where several officers were located, they find it strongly guarded. They steal by the guard, and take their stand near a window through which they can see what is going on within. Watching an opportunity, they suddenly enter the house, and putting a pistol to the breast of a colonel, order him to march out as their prisoner, threatening, in case of the least noise or resistance, to shoot him. They take him away from his companions, and through the guard by which the house is encircled, and deliver him safely in this town by sunrise the next morning. Mr. Henry Willis, whose death occurred but a few months since, was one of these three valiant men. This daring act was a matter of common talk even in the British court.

As early as 1758, whilst the French war was raging, we find an act of the Legislature of New-Jersey, directing Barracks to be erected in Burlington, Tren-

ton, New-Brunswick, Amboy, and Elizabeth-Town, competent each for the accommodation of three hundred men. It was under this act that the Barracks were erected which for nearly a quarter of a century stood on the rising ground in Cherry-street, directly in the rear of the residence of Mr. Nathan Sayre. It was a building three stories high, and extending from the street to the river, facing the South. By an act of 1770, Edward Thomas was appointed Barrack Master. Up to the commencement of hostilities, it was occupied by the royal troops, but subsequently it was possessed by the continental soldiers. It was early reduced to ashes by the enemy. The First Presbyterian Church and the Court House were then thrown open for the accommodation of our soldiers; these, together with the Parsonage, which, when deserted by Mr. Caldwell, was converted into a hospital, were reduced to ashes. When Colonel Barber, with some of his scholars, deserted the Academy for the army, the building was converted into a storehouse. This also, after being plundered of its provisions, was fired by the enemy; and whilst burning, a Mrs. Egbert, whose death has occurred within two or three years, rolled out of it twenty-six barrels of flour, assisted by a few other females, at the risk of being shot down on the one hand by the British soldiers, and of being burned up on the other. These, with a few buildings towards the Point, are the only ones, as far as we can learn, that were destroyed during the war, in this town.

But with all the brilliancy of the picture of the patriotism of Elizabeth-Town, that picture has its shades. What was then called "London trading"—the supplying of the British with provisions, for which they paid high prices—was carried on to a great extent, both by whigs and tories. The most ardent friends of their country, were frequently caught at midnight on their way with provisions to Staten Island. Of this fact Washington often seriously complains. Of this evil, Gov. Livingston thus writes to Washington: "This evil, instead of being checked, has grown to so enormous a height, that the enemy, as I am informed, is plentifully supplied with fresh provisions; and such a quantity of British manufactures is brought back in exchange, as to enable the persons concerned to set up shops to retail them. The people are outrageous, and many of our officers threaten to resign their commissions."

And subsequently, in a letter to a member of Congress, Livingston thus describes the corrupting and demoralizing influence "London trading" produced on Elizabeth-Town: "Solitary, indeed, is Queen Elizabeth's namesake to me, at present; when, instead of my quondam agreeable companions, the village now consists of unknown, unrecommended strangers, guilty looking tories, and very knavish whigs."*

Amongst the most notorious and malignant loyalists of this part of the country was CORNELIUS HET-

*Sedgwick's Livingston, 245—6.

FIELD. His name and fame will be long remembered in East Jersey. His father was a man of excellent character, a Ruling Elder in the Church, the ardent friend of Caldwell and of his country. He manifested in early life an ambitious and reckless spirit. At the commencement of hostilities with Great Britain, he was an ardent patriot. A candidate for the captaincy of a company of militia raised in this town, he failed of his election, and an individual to whom he bore a bitter enmity was raised to the command. From that day he declared hostility until death to his country, and the friends of its freedom. He joined the British on Staten Island, and was placed at the head of the refugees, whose duty it was to carry on the work of pillaging and plundering at night, and of annoying the whigs in all possible ways, except that of honorable and open resistance. He was at the head of nearly all the midnight marauding parties that plundered and captured our fellow citizens. It was he that applied the torch to the Church and the Court-House, and was heard to lament that the "Black Rebel," as he called Caldwell, was not burned in his pulpit. About the time when Huddy, of Tom's River, was executed in New-York, he was one of a company, who, in a drunken frolic, hung a whig, by the name of Ball, at Bergen Point. Inheriting from his father a large plantation in this town, he returned here after the peace; when he was taken and tried for the murder of Ball. Colonel Ogden and Major Chetwood

were his counsel ; and nothing saved him from the gallows, but the clause in the Treaty of Peace which secured the pardon of all offenders for all offences committed during the war. Finding that there was no safety for him here, as he was liable to be shot at any moment, he retired to England, where he died not many years ago, at an advanced period of life.

We here insert the following document, because of its connexion with the events now brought under review. It was submitted to Congress with the affidavits of very respectable individuals, to the accuracy of all its statements, but the claim was denied :

To the honorable the Senate and House of Representatives of
the United States in Congress assembled :

We, the Pastor, Session, and Trustees, of the First Presbyterian Church of Elizabeth-Town, in the county of Essex, and State of New-Jersey, respectfully present to your honorable bodies the following memorial :

The church of which we are now the ecclesiastical and corporate officers, is the oldest formed by the English in our state. It dates its origin from the year 1666, and was organized by our fathers soon after the settlement of our town. They, in the infancy of our community, erected a building for the worship of God, and dedicated it to that holy purpose ; and for nearly fifty years it was here the only temple consecrated to the service of Jehovah. Considering the time and circumstances of its erection, it was large and com-

modious. As the population increased, it was enlarged by an addition of twenty feet in 1760; when it was a substantial building, with galleries, a high steeple, a bell, and a town-clock. And as this was the chief town for many years in the province, it was always kept with great neatness, and in a fine state of repair.

On the first settlement of our town, a large town-lot was set apart for the use of the pastor, on which our fathers early erected a parsonage-house as a residence for their successive ministers. It was a long building, a story and a half high, and ample for the accommodation of a large family. It was, like the church, the public property of the congregation.

Feeling a deep solicitude for the education of their children, our fathers, at a very early day in our history, here erected an Academy. It was substantially built of wood, two stories high, and amply commodious for all the purposes of its erection. For many years it was the most celebrated institution of the kind west of the Hudson. In it a Burr, who once filled the chair of President in your Senate chamber, and a Jonathan Dayton who presided in the House of Representatives, an Aaron Ogden, a Stephen Van Rensselaer, and others not unknown to your council chambers, nor to their country, received the first rudiments of their education. In that academy were laid the foundations of the College of New-Jersey now located in Princetôn; and within its walls President Jonathan Dickinson taught the first classes ever con-

nected with that institution. This also was the property, and was under the supervision of the Trustees of our church.

When the glorious war of our Revolution commenced, which resulted in our independence, these buildings were all standing and in good repair, and each devoted to the purposes of its erection. The Rev. James Caldwell was then the pastor of this church. His name and his fame are interwoven with the history of his country, and are as dear to the state as to the church of God. Influenced not less by his sense of our wrongs than by the impulses of his vigorous mind and glowing enthusiasm, he became early and deeply interested in the conflict, and devoted all his powers no less to the freedom of his country than to the service of his God. Such was his influence over his people, that with few exceptions, they became one with him in sentiment and feeling; and thenceforward he and they were branded as the rebel parson and parish. To the enemies of his country he was an object of the deepest hatred; and such was their known thirst for his life, that while preaching the gospel of peace to his people, he was compelled to lay his loaded pistols by his side in the pulpit. To avoid their vigilance and violence, he was compelled to desert his own home, with his large family of nine children, and to seek a temporary residence in the interior. The parsonage thus vacated by him became the resting-place of our soldiers. And to deprive them of its shelter, and to vent a rankling enmity toward its

rightful occupant, it was fired and burnt by the enemy.

The church in which our fathers worshipped God, also became the resting-place of our soldiers on several occasions. There they lodged after the labors of the day, while its steeple was their watch-tower, and its bell pealed forth in quick succession the notes of alarm on the approach of danger. And for the purpose of depriving them of its shelter, and out of enmity to the patriotic and eloquent occupant of its pulpit, it was reduced to ashes by the enemy, on the night of the 25th of January, 1780.

At the sound of the tocsin of war our academy was deserted. At their country's call, its scholars ran from their masters, and with them, to the rescue; and it was converted into a store-house for the provisions of the American army. This, also, after plundering it of its provisions, was reduced to ashes by the enemy, who immediately retreated to their camp on Staten Island, carrying the beef and pork taken on the tops of their bayonets.

Not satisfied with this, the accomplished wife of our beloved pastor was shot by a British ruffian, on the 7th day of June, 1780, while she was with her children in the retirement of her closet, praying that victory might perch on the banner of her country. And on the 24th of November, 1781, our beloved pastor himself was shot by another ruffian, a sentinel of our own army, bribed to the horrid deed by British gold. Thus, in the course of a few months, we were

deprived of our Church, and of our Parsonage and Academy, and of our beloved Pastor and his wife ; and so scattered and weakened and impoverished were we by the war, that for seven long years we were without a sanctuary in which to worship God. And yet amid these accumulated ills our fathers never faltered for a moment. They felt that, however dark and lowering was the morning, that at eventide there would be light. However, in other parts of our country, they may have been separated, on this soil prayer and patriotism were united. The one inspired the other with courage and confidence.

As a people, we suffered as much in the loss of our citizens in battle as any town of the same population in this land. The blood of our fathers and brothers and neighbors mingles with the soil of Flatbush, and Monmouth, and Princeton, and Trenton, and Brandywine, and Germantown. But for their sufferings and blood, we feel amply repaid in the possession of that broad inheritance of civil and religious liberty which they so dearly purchased for us.

As a congregation we contributed our fair proportion to the civil and military service of the Revolution. To the army we gave a Dayton, father and son, a Spencer, an Ogden, and, as chaplain and commissary, our beloved Caldwell. To the state and national councils we gave a Boudinot, a Livingston, a Clark, a Dayton, an Ogden. Where, in our land, is there another congregation which has made a like contribution ? And we feel not merely proud, but thankful to

God, that we were enabled to send such men to the field and to the cabinet in the day of darkness and peril, when wisdom to direct was as necessary as valor to execute.

Owing to our vicinity to Staten Island and New-York city, the grand depots of the enemy, we suffered very much as a people from midnight alarms and plunder, from the burning of our houses and property, and from the taking of our citizens from their beds and fields as prisoners, and incarcerating them in the famous Sugar House in New-York. But these things we regard as necessarily incidental to the great contest; and a few old Romans there are yet among us who remember the cup of wormwood, but who yet rejoice in sufferings that have resulted so gloriously.

For these things we ask no remuneration. Congress could grant us no equivalent. We would not sell the laurels we have won in the Revolutionary contest for the public domain. We mention these things merely to show you the amount of our contribution to the wisdom, and valor, and firmness, and suffering, which achieved our glorious independence.

All that we desire now from our country is a compensation for our public property destroyed; and destroyed because of being converted to public purposes for the benefit of the American army. And the evidence that our Parsonage, and Church, and Academy, were so used, is hereby respectfully submitted with this our memorial.

And such is our sense of honor, that we do not wish

to draw from the national treasury the small compensation hereby solicited, unless it is considered right-fully our due.

Elizabeth-Town, N. J., Feb. 29, 1840.

NICHOLAS MURRAY, Pastor.

SESSION.

DAVID MEGIE,	JOHN J. BRYANT,
ALEXANDER OGILVIE,	ELIAS WINANS,
TOWNLEY MULFORD,	JONAS W. WINANS,
JAMES F. MEEKER,	JAMES ROSS,
WILLIAM BROWN,	EDWARD SANDERSON.
JOSEPH S. MEEKER,	

TRUSTEES.

ELIHU BRITTIN, Pres't.	OLIVER PIERSON,
JOHN STILES,	A. S. HETFIELD,
WILLIAM F. DAY,	M. M. WOODRUFF.
JOSEPH HINDES,	

CHAPTER VIII.

We return again to the history of the First Presbyterian Church. At the opening of the year 1782, the Church and the community were in a deplorable condition. The Church edifice was reduced to ashes, its Pastor, having fallen by a ruffian hand, was in his grave; the people were scattered and peeled; many of them were suffering in the army; many in the famous Sugar House; widows and orphans were

multiplied in every direction ; the Episcopal Church was a stable, and its Rector had retired to England. There was no house in which to worship God, save the old red Store House, given by Elder Cornelius Hetfield ; nor was there any Minister, statedly to break to the people the bread of life. A darker day this community never saw. And yet but few, if any, Sabbaths passed away without religious services of some kind. When there was no Minister to preach, sermons were read and prayers were offered by the Elders. After the withdrawal of Dr. Chandler, Dr. Uzal Ogden preached in the Episcopal Church, dividing his Sabbaths between Newark and Elizabeth-Town. He was a man of great zeal, liberality, and piety ; and multitudes of all persuasions flocked to hear him preach. His pungent and powerful appeals were blessed to the exciting of unusual attention to religion ; and a great revival ensued. And at this time many of the most stable and devoted christians which this part of the country has ever seen, were brought into the Church, some of whom continue until the present day. And all feel that when the last of them have taken their departure, we shall not soon see their like again. Mr. Armstrong, afterwards of Trenton, preached here for nearly a year, commencing in October, 1782, but losing his health by an attack of the measles, he was compelled to retire ; when the congregation was without any regular ministrations until 1786.

There was connected with the Church at this time a man whose name deserves to be had in remembrance. We refer to Dr. ELIAS BOUDINOT. He was born in the city of Philadelphia, on the second of May, 1740, and was a descendant of one of those pious Huguenots, who, on the revocation of the edict of Nantz, fled to this country, in order to escape the horrors of papal persecution. After completing a course of classical preparation, he studied law with Richard Stockton, a member of the first Congress, and whose eldest sister he afterwards married. When admitted to the bar, he selected this town for his residence, and lived several years in the old building, now almost in ruins, and known as the Whitlock House, in Meadow-street, next south to the residence of Mr. James G. Nuttman. His settlement here must be nearly simultaneous with that of Mr. Caldwell, of whom he was ever the attached and devoted friend. His piety, probity, patriotism and talents soon enabled him to rise to the first rank of his profession, and brought him up to public notice. He was appointed by Congress to the important trust of Commissary General of prisoners, and fulfilled its duties with great prudence and humanity. In 1777, he was elected a Member of Congress, and in 1782, he was made its President. In this capacity he had the honor of putting his signature to the Treaty of Peace, which established his country's independence. He was for six years a member of Congress under the present Constitution ; and, on the death of the celebrated Ritten-

house, he was appointed by Washington Director of the National Mint. On resigning this office, he retired to the city of Burlington, where, surrounded by affectionate friends, and visited by strangers of distinction, he filled up life in the exercise of the highest christian duties. His memory will be long precious to the friends of science and religion, for his munificent benefactions whilst living, and his princely legacies in his last will. Whilst yet in its infancy, his large donations placed the American Bible Society, of which he was the first President, upon a sure and firm foundation. With a heart expanded by the noblest principles of christian benevolence, he liberally contributed to various institutions whose objects were the extension of literature and religion; yet his most liberal bequests were to the General Assembly of the Presbyterian Church, and to its Theological Seminary at Princeton, of which Church he was an exemplary member. His book on the origin of our Indian tribes, called "A Star in the West," and his able reply to the Age of Reason, entitled "The Age of Revelation," bear ample testimony to his piety and learning, and to his ability as a controversialist and writer. In his last will, he left a legacy to the First Presbyterian Church of this town, for the purpose of founding a Ministerial Library. This christian, patriot, philanthropist, and scholar, died in the city of Burlington, October 24th, 1821, in the 82nd year of his age.*

* For many of these facts I am indebted to the late Judge Bayard, of Princeton, who was a relative, and one of the executors of Dr. Boudinot.

After the close of the war, the citizen soldiers who had survived the conflict returned to their homes, and to the pursuits which they had deserted for the camp. And although greatly impoverished, and many of them without houses of their own, they soon resolve to erect a house for the worship of God. In 1784, the first minute is made in reference to the new building, and that is a record of a vote of the congregation, that "the parsonage land against Mrs. Jelf's should be mortgaged to raise money to build a Church." In that year, then, we presume its foundations were laid in fear and trembling; and it was dedicated to the worship of God, by Dr. Alexander McWhorter, about the first of January, 1786. But yet for several years it remained in a very unfinished and uncomfortable state; the Minister preaching from a rough platform of boards, and the people sitting upon rough planks. To assist in completing it a lottery was granted by the State, called the "Elizabeth-Town and New-Brunswick Church Lottery," from which was realized about fifteen hundred dollars. This one fact shows that we may possibly improve on the wisdom of our fathers, however we may fall below them in energy. Collections for the purpose were also made in Newark, Bloomfield, and some other places specified in the accounts of the Treasurer. In November, 1792, after a sermon by Mr. Austin, a collection for the stone steps, and for paving the street, was taken up, amounting to fourteen pounds. So that whilst it was commenced in 1784, and dedicated in 1786, it

was not completed until 1793. For its beautiful spire, and much of its interior comfort, it is indebted to the zeal and energy of the Rev. Mr. Austin. To pay off the debts incurred by its erection, much of the parsonage property was sold. For this purpose, the parsonage lot where Dickinson and Caldwell lived, and on which the old Parsonage stood, was sold in 1792.

After remaining for nearly six years without a settled ministry, the Rev. WILLIAM LINN, D. D., was here installed on the 14th of June, 1786. Dr. Linn was a native of Pennsylvania, where he was born in 1752. When he was but twenty years of age, he graduated in the College at Princeton, and soon thereafter we find him one of the Chaplains of the Revolutionary army. In 1784, he was the Rector of an Academy in Somerset county, Maryland, where he acquired a high reputation as a teacher and scholar. From that place he removed to this town in 1786. He remained here but a few months, as in the November after his settlement, he received and accepted a call to the Reformed Dutch Church of the city of New-York. In consequence of declining health, which it was supposed a change of air might benefit, he removed to the city of Albany, where he died in 1808, having nearly completed his 56th year. He was a very popular and useful Minister. He was the father of the Rev. John Blair Linn, the poet and orator, who died at the age of 27, Pastor of the First Presbyterian Church of Philadelphia; and who gave promise, had his life

been prolonged, of being one of the ablest, as he was one of the most eloquent, divines of our country. A daughter of his was the wife of Simeon Dewitt, for many years the Surveyor General, and one of the most prominent citizens, of the State of New-York.

The successor of Dr. Linn was the Rev. DAVID AUSTIN, whose name and fame will be long remembered in this part of the country. He was born in New-Haven, in the year 1760. His father was one of the earliest settlers of that place, and was a man of great respectability, of piety, and wealth. He was for many years Collector of the Customs, and afterwards a successful merchant. David was the eldest of a numerous family, all the members of which who lived to maturity, became truly pious. He was early fitted for college, and graduated at Yale, in 1779. After graduating, he pursued his theological studies with Dr. Bellamy, of Bethlehem, in his native state, and, according to the custom of that day, was soon licensed to preach the gospel. He preached with great acceptance, and, in several places, was strongly solicited to settle as a Pastor. Having determined to visit Europe before taking a pastoral charge, he declined all these proposals, some of which were highly flattering and advantageous. He spent some time in foreign travel, and returned with an ardent desire for the work of the ministry. He married Miss Lydia Lathrop, of Norwich, whose father was a wealthy and highly respected citizen of that town, and shortly af-

terwards, September 9th, 1788, he was here ordained and installed Pastor.

From the time of his settlement he continued his labors here, greatly beloved and extensively useful, until the close of 1795. The effect of a natural eccentricity, connected with the most enlarged benevolence, which his private fortune enabled him to exercise, was only to increase the number of his ardent friends. In that year he had a violent attack of scarlet fever, from which he but slowly recovered, and which very seriously affected his mind. During his recovery he commenced the study of the prophecies, and the effect was soon obvious in a mental derangement from which he never wholly recovered. When he resumed his labors, he commenced preaching on the 60th chapter of Isaiah, from which he taught the doctrine of the personal reign of Christ, and that his second coming was to take place on the fourth Sabbath of May, 1796. The attention of the people now became wonderfully excited, and such was the rush from neighboring towns, that multitudes on the Sabbath could not get room to stand in the church.

At length the appointed day drew near. On the previous evening a meeting was held for prayer and preparation in the Methodist church, and the house was crowded. He dwelt on the history of the Ninevites who repented at the preaching of Jonah, and exhorted to imitate their example. Weeping and mourning were heard in all parts of the assembly. The next day the sun rose with more than its usual

splendor, and a vast multitude of people crowded the house and surrounded it. But the day passed away without any unusual occurrence; and many of his followers were only now convinced that he was under a delusion, and that he deluded them. His friends hoped that disappointment would dissipate his delusion, and the session remonstrated with him; but his ingenuity soon found excuses for his Lord's delay, and his enthusiasm was only inflamed. He charged his Session, and the members of the church that opposed him, with the sin and guilt of Uzzah, and stated that it was because of the mere mercy of God that they did not suffer his punishment. At this time he took the vow of a Nazarite, and preached incessantly, sometimes three sermons a day, through this part of the country. Wherever he went crowds followed him, and God overruled the excitement he produced to the conversion of many souls. His great theme was the near approach of the personal reign of Christ upon earth; and that as Joshua led the Jews into the promised land, as John Baptist was the forerunner of the Saviour, so he was appointed of God to bring in the glorious millennial reign of righteousness.

Finding the congregation seriously agitated by his proceedings, and having declared that he was about to establish a new church upon earth, a public meeting was called and a committee of eleven appointed to wait upon him. They stated their grievances, asked some questions as to his future proceedings, and re-

quested in reply a written answer. The following is his answer:

“TO JONATHAN DAYTON, of the committee of eleven appointed by the Congregation of Elizabeth-Town to wait on Mr. AUSTIN, their Pastor, in respect to the present course and object of his Ministry, and of the concerns of the Congregation in general:

“In conformity to the request of the Committee, that the answer to their application might be given in writing, it may be said—

“In respect to that part of the paper read, which hinted at and complained of an avowed design of the Pastor to institute a new Church, and to set up a new order of things in ecclesiastical concerns, “independent of Presbytery, of the Synod, or of the General Assembly;” it may be openly answered, that such is my fixed and unalterable determination! For a warrant thus to proceed, reference may be had to the third and sixth chapters of the prophecy of Zechariah, and to many other passages of scripture, which foretell of these things and of these days.

“On the testimony of the scriptures, and on the inward teachings of the Holy Spirit of God, and on the present aspect of Providence, and on uncommon and extraordinary revelations of the mind and will of God to this point, dependence is had in proof of a special and designating call to proceed in this solemn and interesting work.

“Be it known, then, to the Committee and to the

Congregation, and to the Presbyterian Church, and to the world at large, that such extraordinary call I do profess to have received, and that it is my glory openly to avow, and solemnly to profess my determination to maintain and to discharge the duties of it, through the faith of that power and constant grace which hath called and accompanied me in this concern thus far!

“Under such impressions, standing collected and firm, I again announce to the Committee, to the Congregation, and to all concerned, that implicit obedience to the voice of Heaven is my fixed determination!

“Let this declaration be productive of what consequences it may, be it remembered, that the anticipations of Divine support are so ready and abundant, that the instrument of the Divine designs feels himself ready, and professes himself willing, to meet all obstacles and to brave all dangers, in the prosecution of the noble object which Infinite Wisdom hath placed before him.

“The baptism of the cloud, and of the sea, opened the journey of God’s ancient Israel towards the goodly land, and answeringly to the former example, the present course of spiritual journeying is now to be taken up; and if the scenes of the ancient warfare are again to be repeated, faith in God pronounces his eternal arm to be mightily sufficient to secure the victory in every conflict in which his own shall be engaged! and it may be well for opposition to the pre-

destinated purposes of God to remember, that the disasters of those whose carcasses fell through unbelief, and the utter extirpation of those who stood in the way of the advancing forward of the host of Israel in search of the goodly land, are but a lively figure of what those are to expect who are found imitating their faithless and wicked example in these later days.

“Submitting the whole concern to the unqualified sovereignty of God, and to the decisions of those to whom these presents may come, subscribe to the congregation, an affectionate Pastor, and to the people of God in every place, an unfeigned friend, and servant of God in Christ Jesus. DAVID AUSTIN.

“Eliz. Town, Friday, April 7th, A. D. 1797.”

Twelve days after the receipt of the above answer, the following petition was sent to the Presbytery of New-York, with which the Church was then connected :

“At a meeting of the Elders, Deacons, Trustees and members of the First Presbyterian congregation in Elizabeth-Town, at their Meeting House, on Wednesday, the 19th day of April, 1797, at two o'clock in the afternoon of that day, agreeable to adjournment, Mr. ELIAS DAYTON was chosen Moderator, Mr. AARON OGDEN, Clerk. Resolved, unanimously, that the following petition be presented to the Presbytery of New-York, at their next session :

“The Elders, Deacons, Trustees, and members of the First Presbyterian Congregation in Elizabeth-

Town, respectfully petition the reverend Presbytery of New-York, to dissolve the pastoral relation now subsisting between the Rev. David Austin and said Congregation, provided they are of opinion that the following reason is a sufficient foundation for the application, namely, the declaration of the Rev. Mr. Austin's intention to set up a new Church, independent of Presbytery, Synod, or General Assembly ; as will fully appear by an acknowledgment under his own hand, and herewith sent.

“Resolved, unanimously, that Messrs. Jeremiah Ballard, Benjamin Corey and Shepard Kollock, be a committee for the purpose of presenting the foregoing petition.

ELIAS DAYTON.

“Attest, AARON OGDEN, Clerk.”

The following is the decision of the Presbytery in the case, which, whilst it dissolves his pastoral relation to the Congregation, and protests against his errors, and warns the Churches against him, yet bears ample testimony to his moral character.

“THURSDAY, May 4, 1797.

“The consideration of the petition from Elizabeth-Town was resumed. The Commissioners from the Congregation of Elizabeth-Town being asked whether they had any thing further to offer respecting the business, answered, “Not at present.” Mr. Austin being then called upon to know whether he had any thing to offer, respecting the petition and application before Presbytery from the Congregation of Elizabeth-Town,

replied, 'That he had no objection to the Presbytery's deciding upon that petition as they should think proper; and that he took this opportunity to signify his intention to withdraw, and declared that he actually did then withdraw from his connection with this Presbytery, and from all Presbyterian connection and government.

"The parties being removed, the Presbytery proceeded to deliberate and to form a judgment upon the case; and, after due deliberation, unanimously judged that the way was clear for granting the prayer of the petition from the Congregation of Elizabeth-Town, to have the pastoral relation between Mr. Austin and said Congregation dissolved, and did accordingly dissolve it, and hereby declare the Congregation vacant.

"With respect to Mr. Austin's declaration of his having withdrawn from his connection with this Presbytery, and from all Presbyterian connection and government, they also unanimously declare that they are sensibly and tenderly affected upon the occasion, and sincerely lament the unhappy circumstances which have led to these measures. And whilst it is their wish to treat Mr. Austin's person and character with all possible delicacy and tenderness, and whilst they declare that they have nothing to allege against his moral character, yet, as they are clearly of opinion that Mr. Austin is, and has for more than a year past, been under the powerful influence of enthusiasm and delusion, evidently manifested by his giving credit to, and being guided by, supposed revelations and communications

of an extraordinary kind ; his alleged designation and call to particular important offices and services ; his undertaking to fix the precise time of the commencement of the Millenium to the fifteenth day of May last, and to designate the circumstances of its commencement ; and his present declaration of his intentions to institute a new Church, and to set up a new order of things in ecclesiastical concerns ; and his having persisted and still persisting in similar views and conduct, notwithstanding his having been faithfully and tenderly dealt with on this head by the Presbytery in an extra-judicial capacity, as well as by individual members. The Presbytery having taken these things into consideration, feel themselves bound, in justice to the Church of Christ in general, and particularly to the Congregations under their care, to declare that they cannot recommend Mr. Austin as one who, whilst under the influence of this enthusiasm and delusion, promises usefulness in the service of the gospel ministry ; but, on the contrary, feel it to be their duty solemnly to caution all against giving heed to any irrational and unscriptural suggestions and impressions, as delusions of Satan, the effects of a disordered imagination, tending to mislead, deceive and destroy the souls of men, and to affect the union, the peace and the harmony of the Church of Christ."

After his removal by the Presbytery from his Congregation, Mr. Austin preached in the surrounding country for a short while, when he returned to New-Haven,

Believing in the literal return of the Jews to the Holy Land, and that New-Haven was to be the place of their embarkation from this country, he erected houses and a wharf for their use. Unable to pay the debts he incurred, he was imprisoned for some time. During his confinement his mind seemed in some measure to recover itself; but yet on the subject of prophecy was distracted. He returned to this town in 1804, when being refused admission to his old pulpit, subscriptions were circulated for putting the Methodist Church into a state of repair, for his use. The object was obtained, and he preached there for a short while, but the state of his mind now became obvious to all; his friends could no longer encourage him, and he again returned to New-England. His mind gradually emerged from the cloud that obscured it, and he again enters upon a career of usefulness. His excellent wife, possessed of an ample patrimony, exerted a most happy influence upon him, and greatly aided in restoring his mind to its former balance. For a number of years he preached in vacant churches in the eastern part of Connecticut. In 1815, he received a call from the Church in Bozrah, where he was installed on the 9th of May of that year. Here he preached regularly and with great acceptance and success until his death, which took place at Norwich, February 5, 1831, in the 72nd year of his age.

Mr. Austin was decidedly one of the most popular preachers of his day. Up to the time of his great affliction, no man could be more universally beloved

and admired. Dignified in personal appearance, polished in manners, eloquent in his public performances, giving all his goods to feed the poor, he exerted a commanding influence, not only over his own congregation, but also over many of the leading minds of his day. His memory was retentive, and his conversational powers extraordinary. His devotional exercises were peculiarly happy and impressive; and all who remember him testify, that few have ever surpassed him in public prayer. Besides performing a great amount of pastoral labors, he did good service for the theological literature of the country. He edited and published a Commentary upon the Bible, some of President Edwards's most valuable works; and he commenced a monthly publication of original sermons by living ministers, which reached its fourth volume, under the title of "The American Preacher." When at the high noon of his fame and usefulness that thick cloud fell upon his intellect, which was never wholly removed during his life. We have seen but one production of his in print, "The Downfall of the Mystical Babylon," save his "Proclamation for the Millennial Empire," published in folio sheet, in New-York, in 1805.*

We have dwelt thus long and thus minutely on the history of Mr. Austin, because of the great veneration

* We are indebted to the Rev. D. R. Austin, of Sturbridge, Mass., the Rev. John Hyde, of Franklin, Conn., and Mr. Simon Abell, of Bozrah, Conn., for many of the facts and statements of this narrative.

in which he is yet held by many of those who will feel an interest in this volume, and because of the lesson which it teaches to all those who either teach or favor the revived fanaticism of a personal reign, and the speedy destruction of the world.

The successor of Mr. Austin was the Rev. JOHN GILES. He was born in England, and whilst pursuing a course of classical study became hopefully pious, and at an early age. Having completed his theological studies at Homerton, he was ordained and installed pastor of an Independent church in Wellington, Somersetshire, on the 26th of September, 1786. Here he continued for nine years, preaching the gospel with great success. His love of civil liberty, and his abhorrence of the ecclesiastical oppression he witnessed around him, induced the desire to seek for his rising family a home in this country. With this object in view, he sought a dissolution of his pastoral relation to his people, and whilst preparing for his voyage received an invitation to become the pastor of New Chapel, in Castle-street, Exeter, which by the solicitation of friends he was induced to accept; and he was settled there in 1795. With this people he remained three years, and from a small, distracted band, he raised them up to be a large and flourishing and united church. In 1798 he embarked with his wife and six children to this country, where he landed in September. He came to this town in June, 1799, and buried his wife here on the 5th of August

following. He was installed on the 4th of June, 1800; but such was the effect of the death of his wife on his health and spirits as to unfit him for pastoral duties; and he sought and obtained a dismission in the following October. After regaining his health, he subsequently settled in Newburyport, Mass., in 1803, where he continued, useful and beloved, until his death, which took place September 28, 1824.

Bringing with him ministerial manners and habits to which the people were unaccustomed, his ministrations were not at first very popular; but they subsequently became so. He was an earnest, very orthodox, and useful preacher. He brought with him the highest testimonials of character to this country; his subsequent career showed that they were merited, and by a faithful and stainless ministry of twenty-one years he embalmed his memory among the people amid whose tears and lamentations he went up to his reward in heaven.*

The successor of Mr. Giles was the Rev. HENRY KOLLOCK. As an able and deeply interesting memoir of him is written by his brother, the Rev. Shepard K. Kollock, which is prefixed to a posthumous edition of his Sermons, in four volumes octavo, but little need be said in regard to him here. He was ordain-

* For the materials from which this brief narrative is compiled, I am indebted to Mrs. Titecomb, of Newburyport, a daughter of Mr. Giles, and to a sermon preached at his funeral by the Rev. Samuel Porter Williams.

ed and installed in this place, December 10th, 1800. After a brilliant ministry of three years, of whose usefulness there are yet living witnesses, he removed to Princeton in December, 1803, because of his election to the office of Professor of Divinity in the College of New-Jersey. He afterwards settled in Savannah, where he died universally lamented, December 29th, 1819. He was principally distinguished for his remarkable eloquence, which was unsurpassed in his day in the American pulpit.

On the 26th of December, 1804, the Rev. JOHN M'DOWELL, D. D. was ordained and installed the successor of Dr. Kollock, and continued the Minister of the church for twenty-nine years, when he was dismissed, April 30, 1833, to become the Pastor of the Central Presbyterian Church in Philadelphia. With the exception of Dickinson's, his was the longest ministry that the First Church ever enjoyed; and, probably, was the most useful of any. But as he is yet living, and although in the fortieth year of his ministry, active and useful, what might justly be said of him here must be left to his biographer to say, after the good fight he has been so long waging is terminated, and he has gone up to wear his crown, and with those who have turned many to righteousness to shine as a star for ever and ever.

CHAPTER IX.

Whilst from the first settlement of this town there were, probably, some individuals and families whose prepossessions inclined them to the PROTESTANT EPISCOPAL CHURCH, yet the earliest information we have of the affairs of this Congregation commences with 1704. In this year, the Society for Propagating the Gospel in Foreign Parts, sent here as a Missionary the Rev. Mr. Brook. He commenced preaching at the house of a Colonel Townley, to whom the Congregation is indebted for the land now occupied by their Church and grave-yard. When the house of Mr. Townley could no longer accommodate his hearers, Mr. Brook repaired to a barn, fitted up in a rude manner, for worship. The great inconvenience to which they were thus subjected, induced them to resolve on the erection of a church, whose foundations were laid in 1706. Mr. Brook died in 1707, greatly lamented by his parishioners, and by the Society that sustained him.

The Rev. Mr. VAUGHAN, two or three years after the death of Mr. Brook, became the Rector of the Church, and continued its Minister for nearly forty years. He was remarkable for his amiable and social virtues, and was popular with his own people. Although he and Mr. Dickinson were the opposite of one another in natural temperament, and were fre-

quently engaged in warm controversy, their personal relations were always of the most pleasant character. The news of the death of Mr. Dickinson was carried to Mr. Vaughan just as he was dying, and, amongst the last audible words that he was heard to utter were these, "O that I had hold of the skirts of brother Jonathan!"

On the death of Mr. Vaughan, the Church was occasionally supplied by the Rev. Mr. Wood, who at the same time supplied the Church at New-Brunswick. But as the Congregation declined under him, application was made to the Society in England for a permanent Minister. Mr. Thomas Bradbury Chandler was then appointed Catechist, and afterwards was ordained Rector of the Church. He subsequently rose to distinction, and was in his days amongst the most able defenders of Episcopacy in the country. Under his ministry in 1762, the Church received a charter from the Crown, which is still the law for regulating the temporalities of the Congregation.

"The war of the Revolution," says Dr. Rudd, "had a melancholy and ruinous effect upon the concerns of our communion. The Church of England being connected with the state government of that country, and the circumstance that the clergy of that Church were bound by the oath of conformity and allegiance to support and defend the measures of the Crown, led all the common people to believe, and all the prejudiced partizans of popular government to maintain, that a Churchman and a foe to popular liberty were synony-

mous terms." Dr. Chandler, on the commencement of the war of the Revolution, felt it his duty to oppose the measures necessary to secure our independence. From the active part which he and some members of his family took, he soon found his situation very uncomfortable, and he retired to England, where he remained until the close of the war, and for some years after. He returned here in 1785, and died in 1790. His was a protracted and very able ministry, and Dr. Chandler's name will be long known and revered as one of the fathers of the Episcopal Church in New-Jersey. During the war of the Revolution this Congregation was greatly scattered, and became much enfeebled. The interior of the Church was all destroyed, the pews and floors were torn up and burned, and the building was converted into a stable by the enemy. It was, however, soon repaired after the close of the war, and was for some time the only Church for the worship of God in the town. And after its repair, and before the return of Dr. Chandler, and for some time afterwards, Dr. Ogden preached in it with great power and effect. Dr. Ogden subsequently became a Minister of the Presbyterian Church.

In 1789, the Rev. Mr. SPRAGG, who had previously been a Methodist Minister, was elected Rector. He was an amiable and affable Pastor, and enjoyed the respect and confidence of his people. He died suddenly in 1794, after a brief ministry of five years.

The Rev. Mr. RAYNOR was the successor of Mr. Spragg. He also had previously been connected with

the Methodist church. He became Rector in 1795 or 1796. He removed to Connecticut in 1801. And the man that gave up Methodism for Episcopacy, subsequently gave up Episcopacy for Universalism, and we believe yet survives to preach the doctrine first announced in Eden by the Serpent to Eve, "Ye shall not surely die;" a doctrine whose claims to antiquity are beyond all question.

The next Rector was the Rev. Dr. BEASLEY. The Congregation enjoyed the genius and talents of this interesting man but a short while, as he resigned his charge and left the state in 1803. Dr. Beasley after a long professional and literary career, not a little distinguished, has retired to this town, where at a green old age, he is yet pursuing his literary toils with all the vivacity and sprightliness of youth.

The Rev. Mr. LILLY succeeded Dr. Beasley in August, 1803. He served the parish less than two years, when he removed to the South, where he died.

The successor of Mr. Lilly was the Rev. Dr. RUDD, who was regularly instituted in May, 1806, and who, after a very successful and popular ministry of twenty years, retired in 1826. He is now the Minister of a large and important Church in Auburn, N. Y.

The Rev. SMITH PYNE was elected June 1, 1826, and retired in December, 1828.

The Rev. B. G. NOBLE was elected March, 1829, and resigned in 1833. And the present Rector, the Rev. RICHARD C. MOORE, entered upon his duties February 16, 1834.

Having, without success, applied to several individuals competent to the task, for a chapter on the History of the Episcopal Church and its Ministers, we have compiled this chapter, mainly relying on Dr. Rudd's "Historical Notices of St. John's Church," for our facts, dates and statements. We regret the brevity of our notes on a Church so ancient, historic and respectable.

THE SECOND PRESBYTERIAN CHURCH.

The various revivals of religion with which the First Presbyterian Church was from time to time blessed, so swelled the numbers of those who resorted there for the worship of God, that large and commodious as is their house of worship, it could not accommodate them. As early as the great revival of 1817, the formation of a Second Church was deemed necessary; but for various causes it was delayed until 1820; and in the month of March of this year, the Second Church commenced separate religious worship.

It is here worthy of note that its erection grew out of no dissatisfaction with the pastor of the parent church, nor out of any difficulties among the people. The people were united among themselves, and ardently attached to their pastor. But those attached to Presbyterian doctrine and order, could not be accommodated in the church, and their number was yearly multiplying. Indeed the pastor himself ori-

ginated the movement; and some individuals were designated to embark in the enterprise. And although leaving a house endeared to them by many associations, and the ministry of the man who was instrumental in their conversion, yet they felt that the interests of Presbyterianism and of religion, required the sacrifice. And their work, and the blessings that have resulted from it, praise them in the gate.

For more than two years, services were held in the old Lecture Room of the First Church in Washington street; and on the first Sabbath of December, 1820, the church was organized. Like many other things that have produced great and good results, it was feeble in its beginnings. When the question of actual withdrawal from the parent church had to be decided, it was found that only thirty families and forty communicants were prepared to embark in the enterprise. But these few counted the cost, and were not to be deterred by difficulties. The number soon began to increase. The corner stone of the Church was laid June 20, 1821, and on the first day of May, 1822, it was dedicated to the worship and service of God. Since that time it has largely shared in all the revivals of religion with which this community has been favored—an account of which may be found in a subsequent chapter—and many have been added to its communion.

The growth of this Church has been remarkably even and gradual. Each revolving year has added to its size and strength. Rapidity of increase could not be

anticipated. The town itself, increasing but slowly, is not now much larger than when this Church was formed. Yet it has now upwards of four hundred members, and its parent Church is larger in its number of communicants, and more prosperous in all its fiscal interests, than when this Church was formed out of it. And each of these churches is now doing more for the building up of the kingdom of Christ at home and abroad, than the First Church did in its most prosperous day previous to the separation. These facts speak volumes as to the duties of large churches in our populous and flourishing villages. Many is the tree that is benefitted by transplanting a shoot from its root, which shoot in a few years may emulate the parent stock both in the richness and quantity of its fruit.

The formation of this Church has been a great blessing to the town. It has greatly tended to cherish and to keep in the ascendancy the religious principles which were brought here by the first occupants of this soil, and which for nearly fifty years were held by the fathers of this community without opposition from any quarter.

This Church has never had but one Pastor. The Rev. DAVID MAGIE, D. D., began his ministry with this people at the time of their organization; and he is their Minister still. This is a fact worthy of notice; the more so, because he and his wife are both natives of this town.

THE METHODIST EPISCOPAL CHURCH.

After no little inquiry we have been unable to find much definite information as to the history of this Church. The Church itself was formed in 1785; and those most efficient in its formation were Jonathan Morrell and his wife, the parents of the late venerable and excellent Rev. Thomas Morrell, who were natives of Newtown, Long Island, and who removed to this place 1771 or 1772. When their Meeting-house was erected we cannot learn; but it was not completed until 1804, when its galleries were put up by the friends of the Rev. Mr. Austin. They have been favored from time to time with the services of able and useful ministers, whose labors have been greatly prospered. Its present esteemed Pastor is the Rev. JOSEPH ASHBROOK.

The Congregational Church at Elizabeth-Port, whose excellent Pastor is the Rev. Mr. St. John, and the Baptist Church, whose Pastor is the Rev. Mr. Cox, are of such recent formation, that we deem it only necessary to record the fact of their existence in these Notes. The first was formed in 1837 by the Rev. Mr. Brown; the other was organized in the fall of 1843.

CHAPTER X.

In the history of American Revivals of Religion, but few portions of the country have been more distinguished than this town. And as these successive revivals have mainly tended to give to the people the character for piety, stability, morality and good order which they have ever possessed wherever known, they demand and deserve to be placed on record in these pages. And as these revivals have been mainly confined to the Presbyterian Church, so must be our account respecting them. Under date of March 5th, 1832, the Rev. Dr. M'Dowell thus writes to the Rev. Dr. Sprague of Albany, who asks from him an account of the revivals with which his church had been favored :

"Of the early history of this church, I have been able to discover very little. It is an ancient church, having been founded about one hundred and sixty years since. Whether it was visited with revivals during nearly the former half of the period of its existence, I have not been able to ascertain. The first revival of which any account has been transmitted to us, was in the latter part of the ministry of that eminent servant of God, the Rev. Jonathan Dickinson, author of "the Five Points," and of many other valuable works.

"Of this revival, a particular and very interesting account was given by Mr. Dickinson, in a letter to the Rev. Mr. Foxcroft, of Boston, which letter is in

print. From this it appears, that this special work visibly commenced in June, 1740, under a sermon addressed to the youth. 'The inward distress and concern of the audience,' (Mr. Dickinson observes,) 'discovered itself by their tears, and by an audible sobbing and sighing in almost all parts of the assembly.' On the character and effects of this revival, he goes on to remark—'Meetings for sinful amusements were abandoned by the youth, and meetings for religious exercises substituted in their place. Numbers daily flocked to their pastor for advice in their eternal concerns. More came to see him on this errand in three months, than in thirty years before. The subjects of the work were chiefly youth. A deep sense of sin, guilt, danger, and despair of help from themselves, preceded a hope in Christ. All the converts were for a considerable time under a law work, before they had satisfying views of their interest in Christ. The number of those who were savingly the subjects of this work was about sixty.' "

In 1772, this Church was blessed with a considerable revival of religion, under the ministry of the Rev. James Caldwell. An account of this revival, dated Elizabeth-Town, April 28, 1773, was found in the library of the Old South Church, Boston, by the Rev. Dr. Sprague. Although long, we here insert it without abbreviation :

" ELIZABETH-TOWN, April 28th, 1773.

" Dear Sir,—With a mixture of pleasure and self-diffidence do I now, agreeable to your request, attempt

to give you an account of the constitution of our religious societies. The subject is indeed pleasing, but I feel myself unequal to the task. However, I think I am writing to one who will pass over with a friendly eye whatever may be amiss in the matter or manner, and knows how to make allowance for my inexperience and youth. If I remember right, you desired me to write only the constitution of the societies. In order to do this fully, I find it absolutely necessary to take a view of the manner in which they have been conducted from the beginning to the present time. No previous plan was laid, but we have been directed to every measure that has been taken, just as the occasion or circumstances required, by an all-wise and gracious God, who only knows what methods are best to carry on his work. It will no doubt be agreeable to you, if I make some digressions by the way, to speak of the wonderful success that has accompanied our feeble endeavors, though in this I shall go beyond your request. God has indeed given us the fullest evidence that he is a prayer hearing God. We must turn infidels, yea, I had almost said atheists, to doubt his gracious readiness to hear and answer the united requests of his people. That Scripture has had its accomplishment among us, in a manner perhaps scarcely to be paralleled by any place around us, 'If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father who is in heaven.' And that other, 'Before they call I will answer, and while they are yet speaking I will

hear.' But not to detain you too long from the principal thing in view, I will endeavor, as far as I am able to recollect, and from the best intelligence I can get, to give you a faithful account of the rise and progress of the work of God in this place.

"I cannot find that it began with any thing more than the uneasiness of one person about the amazing stupidity and slothfulness of christians in general, and the heartfelt sense this person had of the evil effects, of the chilling influence which cold christians always shed. Many fruitless attempts were made by this person to erect a praying society, for about a year. At length, however, in the fall of the year 1769, three or four young men were collected, who were members of a society held upon Saturday evening, the only society then in town. These met together every Sabbath evening for prayer and other religious exercises, but without much appearance of life, or any addition to their number, for the space of six months. During this time Mr. Caldwell was abroad, but a little before his return, two of this society got in some measure awakened, and made some unusual attempts to awaken others, not without success. Mr. C., upon his return, was applied to by these persons to set up catechising, which had been a long while neglected here. The proposal was heartily complied with, and I believe about ten or twelve persons collected. These lectures were the means of awakening many careless sinners, and of stirring up to greater diligence those who had religion, but had been asleep ever since the last revi-

val of religion here. Mr. Caldwell finding the work increase upon his hands, and being sensible of the need we stood in of the constant influence of the Holy Spirit to give success to our endeavors, and to enable him to manage this work, and finding how much he needed the prayers of his people, set apart every Monday evening to meet with a number of praying souls, and to consult measures for the reviving of religion among us. In these meetings there was the greatest christian freedom used. Mr. Caldwell proposed such methods as he thought best, and listened attentively to whatever might be suggested by the meanest christians.

“One of the first things proposed in this society, was, that every member should have a praying friend to whom he might communicate his difficulties, or any thing in which he needed assistance; and it was no uncommon thing for one christian to be at prayer in his closet for another who is his friend, while he was attempting to do good to some of his fellow creatures. It is impossible to tell all the happy effects of these praying engagements. Our hearts have cemented together as one, and through these united prayers and endeavors God has wrought wonders among us. Another thing proposed was, that each member should fix upon some particular person, with whom he was connected, or was most likely to be useful to, and not to give over striving with this person, until his ends were answered, or there was no encouragement to proceed any farther. But a small repulse was not

thought sufficient to discourage any ; this, at least, was always held up to view. The happy consequences of complying with this proposal were soon seen. God succeeded almost every attempt in a most remarkable manner. Backsliding christians were recovered from their wanderings ; careless and secure sinners awakened to attend to the things which belong to their peace. Into this society all difficult matters were brought, and directions given by Mr. Caldwell according as their nature and circumstances required. He oftentimes proposed his own difficulties, and begged the prayers of this little number for him. He sometimes told the subjects he intended to preach upon, laid the importance of them upon their minds, and sent them home to pray for him, while he studied for them and others. Time was frequently set apart by the members of this society for fasting and prayer. After having confessed and bewailed our own backslidings from God, and acknowledged his justice in withholding divine influences, and implored the return of his Spirit, and revival of religion in our closets, we all met together, and Mr. C. discoursed upon some subject suitable to the occasion, and concluded with a solemn united address to the Father of mercies, for his special presence and assistance in carrying on his own work.

“ These seasons of fasting and prayer we have found of special advantage to us in strengthening us against our besetting sins. There are some kind of devils which go out only by fasting and prayer. Time was

often set apart, likewise, to give in account of the mercies of God towards us. This is now done in writing. This society continued a long while private. At length, however, a great rumor was made about private societies. Some people did not understand why religious meetings should be private. Curiosity prompted some, and a desire of receiving benefit, others, to venture in, and it was found very difficult to deny admittance at last to any, so that it became quite public, and defeated the end for which it was appointed. It was therefore altered from Monday to Thursday. Of the management of the last I shall speak presently.

“The Sabbath evening society mentioned in the beginning of this narrative, increased surprisingly, so that by this time there were near 150 persons attended. Persons flocked in from all quarters of the town; some came from other places, and went home refreshed and animated. The lectures upon this evening were the most pathetical and pointed I ever heard in my life. Persons all about the room were overwhelmed with tears, and could scarcely forbear crying out. Some of every age and character were awakened. Some of fifty or sixty years of age were brought to see their lost, undone condition by nature, and driven to seek help from God with earnestness and importunity. Some little children of twelve or thirteen years of age were hopefully awakened, and brought to cry out what shall we do to be saved? What an affecting scene was it to see and hear those lambs of the flock

asking the way to Zion with their faces thitherward!

"The Monday evening was now improved in this manner. Mr. Caldwell attended as often as possible, and, after a short exhortation, liberty was given to every one to propose such difficulties as was thought proper. Some would ask the meaning of difficult texts of Scripture. Others would propose cases of conscience to be solved. Some would ask direction in one thing, and some in another, according to the various exercises of their own minds, or the difficulties they met with from without. But as some persons had not presence of mind enough to propose their difficulties among so many of a mixed character, it was thought best to write them, and give them to Mr. C. the week before. And this method gives him the advantage of opening each question more particularly. Liberty is still given at the end of each question, to enquire into any thing we do not understand, or has not been taken notice of in the explication.

"The Thursday evening society was begun, and is carried on in the following manner. No person was admitted as a member but such as we had reason to hope was a true christian, and he first gave in his name to Mr. C. Each member has the fullest liberty to propose whatever may appear worth mentioning. The first evening the following things were suggested, viz. that we greatly needed more of the presence of God in our public assemblies, more of the spirit of prayer in our closets, more freedom and engagedness

in conversation. A quarter of an hour on Monday, Wednesday and Friday mornings was set apart for prayer; and these matters were to be particularly attended to on those mornings, until something new was proposed. The grand thing constantly held up as matter of prayer, was the influences of the Holy Spirit. With the Spirit we were sure every blessing was connected. Any persons belonging to this society who labored under difficulties of any kind, were at liberty to mention what might be proper, and prayer was made for support and direction, upon the mornings set apart for that purpose. Great care is taken to promote the study of the Holy Scriptures among us. In several of our societies accounts have been given in weekly of the substance of several chapters, great part of which by some have been committed to memory. And now in this society we read fourteen chapters every week, unless something of more importance interferes; and a particular account is given in of those texts we think respect the latter day glory. Three hundred and twenty-one promises were found in the prophecy of Isaiah relating to this glorious time. Who would imagine the Bible was so full of such blessed promises, if they judged only from the prayers of christians? It is indeed enough to animate every lover of Zion, to think that there is a blessed time coming, 'When all shall know the Lord from the least unto the greatest, and his knowledge shall fill the earth as the waters cover the sea.'

"A particular account likewise is given in here of

our mercies and difficulties, in writing, as I hinted above. And as this society is collected from almost every other society among us, a particular account is given in how each society goes on. So that this seems to be the fountain whence all the others, as streams, flow. Our attempts to revive religion have not been confined to ourselves, but have extended to those around us. Mr. C., and also many of his hearers, have frequently been among the neighboring churches, endeavoring, each in their sphere, to stir them up to prayer and the use of every means to build up Zion. Prayer has been made by each member of this society for the blessing of heaven to accompany their endeavors. And that God has heard these requests is manifest by the effects that followed. In consequence of a short visit of Mr. C. to New Hempstead, a great deal of good hath been done. Many praying societies have been set up there, and many persons awakened to attend the means with great earnestness. We have had several letters from this place, informing us of their proceedings, and I think they are very encouraging.

“Praying engagements are entered into betwixt that people and us; and their societies seem to be formed upon almost the same plan of ours. There has been also some awakening and concern at Springfield and Newark; and there is now a very encouraging prospect at New-York, owing, in a great measure, to a visit Mr. C. made there some months ago. I never saw more of the spirit of prayer among any

people than those of the last mentioned place. Betwixt them and us there are likewise praying engagements ; and I am witness there are fervent cries (at least the appearance of them) sent up to heaven on each other's behalf.

“ The management of the Saturday evening society has been almost perpetually varying. At first each member of the society presided in alphabetical order, and carried on altogether, or asked assistance as he thought proper. But as numbers were added to this society of those who were very young and not properly qualified to lead the exercises, it was thought best to choose one who would likely conduct with the most decency and good order, to preside constantly. Every member, however, takes his turn in prayer. Sometimes, besides reading a practical sermon, we consider a question given out the week before. Sometimes give in an account of our difficulties, and make them matter of prayer upon that evening while together, and when we have returned home ; and also upon the Sabbath evening following. Sometimes each member renders an account of what he has been doing the preceding week ; tells the encouragement or discouragement he meets with in his attempts to do good. In general, particular notice is taken of all the providences of God, and improved for the promotion of religion. If any public wickedness has been going on in the town, we deprecate the judgments of God, and earnest prayer is made in all our societies, that sinners may be stopped in their career of folly and

madness, and their way hedged up that they may proceed no further. And many signal and remarkable answers have we seen to those prayers. God has evidently opposed them in their wickedness; he has frowned upon them in his providence, and taken off their chariot wheels, (if I may so speak,) that they drove on heavily. By this means sinners have been often restrained from their pursuits of wickedness, and some happily reclaimed. The same method has been taken when any other thing appeared that threatened the growth of true religion. And when we have foreseen any thing that would tend to advance the Redeemer's kingdom, supplication was made for the accomplishment of it.

"These matters have been so numerous that I cannot be particular. However, I may say that I have not known one instance, when we have entreated the God of heaven to put a stop to public wickedness, or to succeed the means to promote some public good, but he has appeared in a remarkable manner for the defence of his people, and graciously answered their requests.

"There was some time ago a society held upon Wednesday evening with a design to promote a spirit of government, good order, and discipline in families. About twenty heads of families, I believe, met with Mr. Caldwell once a fortnight, and consulted measures to prevent young persons, servants and apprentices, from being out at unseasonable hours of the night, spending their time in frolics and scenes of dissipation.

And in this society means were devised to prevent tavern-haunting, gaming, and such kind of vices. And some vigorous attempts were made to suppress all these evils with considerable success. Here also measures were fallen upon to prevent the misbehaviour of young people in the house of God. Proper persons were therefore appointed to sit in different parts of the church, to take notice of every disorder, and inform their parents or masters, if they slighted a personal private admonition. And if those who had them more immediately under their care, neglected their duty, or the offenders grew obstinate, complaint was made to the magistrate, who executed his office, unless they promised reformation. There is vast alteration in our galleries in this respect. The disturbers of the public peace are so surrounded with guards, that they dare not go on in the manner they used to do. This seemed a heavy stroke to the devil's kingdom—he now began to roar aloud. Scandalous, profane, and threatening letters were sent to those who were the most zealous in suppressing these evils. And a most infamous libel against Mr. Caldwell and some of his friends was nailed up against the meeting-house. But these in nowise daunted the persons who were thus treated, but rather excited them to greater diligence in promoting the cause they had undertaken. They justly concluded that if no good was likely to be done, the devil and his emissaries would not have made such an uproar.

“I am not able, sir, to tell you the one-half of what

God has done among us. The reformation has been extensive and great. Parents have been stirred up to seek with uncommon earnestness the conversion of their children, and children that of their parents; the religious husband the conversion of his ungodly wife, and the believing wife her unbelieving husband. Those that have separated themselves from their wicked companions that they might serve the Lord, have turned back to call their companions to share with them the same grace. And many of those who had been the ringleaders in vice, are now become the zealous promoters of the cause of God. Some of the most inveterate enemies to religion, and serious people, and praying societies, have, through the grace of God, been brought to see the evil of their ways, and to love and esteem those people they once thought below their notice. Many backsliding christians have been recovered, and now are rejoicing in hope of the glory of God. Formal professors and hypocrites have seen the insufficiency of the external garb of religion, while they were destitute of the internal power of it. Prayer has been set up in those families where it had been long neglected, and in many where it was never before practised. Four or five children in some families have been awakened, and we trust found mercy. The heads of some families have been so awakened that they have gone round to their neighbors, and called upon them aloud to attend the means of grace, and improve the present season of the outpouring of God's Spirit. And they themselves have brought their

whole family to town, in hopes that the careless might be awakened, and the serious stirred up. Sinners have flocked into the church as a cloud and doves to their windows. The number of persons added to the church the year before last was fifty, and the number of praying societies was then eleven. At the conclusion of last year sixty more were added, and all the societies amounted to about twenty. Some of these consist of men who meet by themselves, some women by themselves, and others, little children by themselves.

“Upon the whole, I think it is undeniable that God has been among us of a truth, and set his own hand to the work. We have been remarkably kept from errors in judgment or practice. There have been few instances of persons being carried away with enthusiasm, indiscreet zeal, or impulses and revelations. We have been very much kept from vain disputes and contentions, backbiting and censuring, though the devil and evil minded men have endeavored to sow sedition among us. Secular business, I believe, has not upon the whole been neglected. That time which used to be spent in mirth and vanity, is now spent in religion. There have been no remarkable instances, as yet, of persons who have made a profession of religion drawing back again to the ways of sin. It would be strange, if this should not be the case with some, when a time of trial and temptation comes. There was an apostate in Jesus Christ’s little family. I cannot indeed say that there has been no instance of any

one person behaving so that others should be justly stumbled concerning his profession, nor do I suppose there are no wolves in sheep's clothing. We have reason to be deeply humbled before God for our deadness and want of conformity to him, and that there is so much reason for those who watch for our halting to reproach us and religion. But that God has done great things for us, is too evident to need any further proof.

"Thus, dear sir, I have given you a particular account of God's work here; and yet, considering how great it has been, and how many things are worthy to be written, it is but a very brief one. If what I have written should be the means of quickening and encouraging you to use every means in your power to promote religion among the people over whom you may preside, or to spread it among others, (though I were under no singular obligations to you,) I should think myself amply rewarded.

"You have heard from what small beginnings and feeble instruments this work took its rise. God has as it were begun at the lower end, and made up of the weak and foolish things of the world to confound the mighty, that no flesh should glory in his presence. I ask your prayers for this town, and would particularly beg an interest in them for him who is,

"With much respect, dear sir,

"Your greatly obliged friend,

"And humble servant.

"J. L."

We again recur to the letter of Dr. M'Dowell to Dr. Sprague :—

“In 1784, this church was again visited in a special manner with the influences of the Holy Ghost. This was just after the close of the revolutionary war; and the people were without a house of worship, and without a pastor; the church having been burned and the pastor slain near the close of the war. This revival continued about two years; and time has abundantly proved that it was a genuine and glorious work of God. A number of the subjects are still living, and are truly fathers and mothers in Israel. Nearly all the session, and almost half the members of the church, when the writer settled here, were the fruits of this revival; and he has had an opportunity of knowing them by their fruits; he has been with many of them when about to pass over Jordan, and from their triumphant death as well as exemplary life, he can testify to the genuineness of the work.

“From the time of this revival to the settlement of the writer, there were two seasons of more than ordinary interest, when the number of additions to the communion of the church was considerably increased.

“The subscriber was settled as pastor of this congregation December, 1804. In August, 1807, a powerful and extensive revival commenced. The first decisive evidence of the special presence and power of the Holy Spirit, was on the Sabbath, under a powerful sermon on prayer, by the Rev. Dr. Gideon Blackburn. A number were awakened that day; and new

cases of conviction, and hopeful conversion, were for a considerable time occurring at almost every religious meeting. The special attention continued for about eighteen months, and the number added to the communion of the church, as the fruits of this gracious work, was about one hundred and twenty. The subjects of it were generally deeply exercised; and most of them continued for a considerable time in a state of distress, before they enjoyed the comforts of the hope of the gospel. This revival was the first I had ever seen; and it was a solemn situation, for a young man, totally inexperienced in such scenes. It was general through the congregation, and in a few weeks extended into neighboring congregations, and passed from one to another, until, in the course of the year, almost every congregation in what was then the Presbytery of Jersey, was visited.

“The next revival with which the Lord favored my ministry, visibly commenced in December, 1812. It was on a communion Sabbath. There was nothing peculiarly arousing in the preaching. I was not expecting such an event; neither, as far as I have ever discovered, was there any peculiar engagedness in prayer, or special desire or expectation on the part of Christians. I saw nothing unusual in the appearance of the congregation; and it was not until after the services of the day were ended, when several called in deep distress to ask me what they should do to be saved, that I knew that the Lord was specially in this place. This was a day of such power, (though I

knew it not at the time,) that as many as thirty who afterwards joined the church, were then first awakened. And it is a remarkable circumstance that the same powerful influence was experienced, on the same day, in both of the Presbyterian churches in the neighboring town of Newark. It was also communion seasons in both those churches. This revival continued about a year; and the number of persons added to the communion of this church as its fruits was about one hundred and ten. The subjects of this revival generally were deeply and long distressed, and in many instances, their distress affected their bodily frames. Frequently, sobbing aloud was heard in our meetings, and in some instances there was a universal trembling, and in others a privation of bodily strength, so that the subjects were not able to get home without help. In this respect this revival was different from any others which I have witnessed. I never dared to speak against this bodily agitation, lest I should be found speaking against the Holy Ghost; but I never did any thing to encourage it. It may be proper here to relate one case of a young man, who was then a graduate of one of our colleges, and is now a very respectable and useful minister of Christ. Near the commencement of the revival he was led for the first time, reluctantly, and out of complaisance to his sisters, to a meeting in a private house. I was present, and spoke two or three times between prayers in which some of my people led. The audience was solemn, but perfectly still. I commenced leading in the con-

cluding prayer. A suppressed sob reached my ear : it continued and increased : I brought the prayer speedily to a close, and cast my eyes over the audience, when behold, it was this careless proud young man, who was standing near me, leaning on his chair sobbing, and trembling in every part like the Philipian jailer. He raised his eyes towards me, and then tottered forward, threw his arms on my shoulders, and cried out, 'what shall I do to be saved?' A scene ensued, the like of which I never witnessed. The house was full, and there was immediately, by the power of sympathy I suppose, a universal sobbing through the assembly. He repeatedly begged me to pray for him. I felt so overcome with the solemnity of the scene, and fearful of the disorder which might ensue in the excited state of feeling, that I held this trembling young man for half an hour, without speaking a word. I then persuaded him to go home with me, and the audience to retire. His strength was so weakened that he had to be supported. From that hour he appeared to give his whole soul to the subject of religion. He continued in a state of deep anxiety and distress for nearly two months, when he settled down in a peaceful state of mind, hoping in the Saviour.

"About the beginning of February, 1817, this church was again visited with a great revival of religion. It commenced most signally, as an immediate answer to the united prayers of God's people. The session, impressed with a sense of the comparatively

low state of religion among us, agreed to spend an afternoon together in prayer. The congregation were informed of this on the Sabbath, and a request made that Christians would at the same time retire to their closets, and spend a season in prayer for the influences of the Spirit to descend upon us. The season appointed was the next afternoon; and that evening was the monthly concert of prayer, which was unusually full and solemn; and before the week was out, it was manifest that the Lord was in the midst of us, in a very special manner. Many cases of awakening came to my knowledge; and the work soon spread throughout the congregation. This revival was marked, not by the deep distress of the preceding, but by a general weeping in religious meetings. There was doubtless much of sympathy. A larger proportion than usual of the subjects were young, and many of them children. Some were long in darkness; but most of them, much sooner than in either of the former revivals of my ministry, professed to have embraced the Saviour. The number in the congregation who professed to be seriously impressed, amounted to several hundreds. The special attention continued about a year; and the number added to the communion of the church during that time was about one hundred and eighty. It was during this revival that you visited this place, and spent some time with us while a student in Princeton Seminary.

“About the close of the year 1819, it pleased a gracious God to grant to this church another season of

special refreshing. This was not so general through the congregation as the former; but was confined to particular neighborhoods. Christians did not appear to be specially awake to the subject, either before it commenced or during its progress. The subjects were generally from among the most unlikely families and characters; from the highways and hedges; while the children of the kingdom were generally passed by. The special attention continued about a year; and the number added to the communion of the church as its fruits, was about sixty.

"In the early part of the year 1824, there was a considerable increase of attention to the subject of religion, which continued through the year 1825. About sixty were added to the communion of the church during this time, as the fruits of this special influence. But the work did not terminate with this ingathering. These were but as drops before a mighty shower. About the beginning of December, 1825, the work was greatly increased. It commenced visibly on a day of fasting and prayer, appointed by the Synod of New-Jersey, on account of the absence of divine influences from their churches generally. Within a few weeks many were awakened and brought to seek the Lord. This revival, with few exceptions, was not marked by deep distress, and the subjects of it, generally, soon professed to hope in Christ. It continued through the year 1826, during which time about one hundred and thirty were added to the communion of this church, as its fruits.

“In the winter and spring of 1829, a partial season of refreshing was again experienced, and about twenty-five were added to our communion. Again it pleased a gracious God specially to visit some neighborhoods of the congregation, through the winter and spring of 1831. The fruits of this visitation, which have been gathered in through the year past, amount to about forty.

“In 1820, a second Presbyterian church was organized in the town; and in the revivals which we have experienced since that congregation was formed, a similar gracious influence has been enjoyed among them.

“In conclusion, I would add, that appearances among my people at present are very favorable. There is much increase of attention to the means, and of solemnity in attending upon them. Many Christians appear to be much quickened in duty, and to be earnestly praying that the Lord would appear again in his glory in the midst of us, to build up Zion; and a number have recently been awakened to serious concern about their souls' salvation. We are anxiously looking for a time of general revival, but what will be the result time must show.

“With sincere and fraternal respect,

“I am, dear sir, yours,

“JOHN M'DOWELL.

“Rev. W. B. SPRAGUE, D. D.”

The above account brings down the narrative of revivals in the Presbyterian Churches to nearly the close of the ministry of the writer in this town. Since then exceedingly interesting seasons of refreshing have been enjoyed under the ministry of the present pastors of these churches in 1834, 1835, 1836, 1838, 1842 and 1843. And these revivals, unlike many excitements that have prevailed in different sections of the country, have been the result of God's blessing accompanying the stated means of grace as administered by the pastors of the churches.



APPENDIX.*

On page 20 we have recorded the names of the original Associates and Proprietors of the Elizabeth-Town purchase. In 1699 there was held here a town-meeting, composed of all the Associates then living, and "those holding under them or some of them," at which the following individuals were admitted to the rank and title of Associates, as possessors, some of first, second, and third lot rights. A first lot right is defined, in our old manuscript book, to be, "the least and lowest share of all the lands contained within the whole bounds and purchase of Elizabeth-Town;" a second lot right "twice as large a share and division thereof as the first; and a third lot right is thrice as large a share and division of the same premises as a first lot right is." We insert the names of this second generation of Associates here, for the gratification of their very numerous descend-

* As we could not well introduce the following facts into the Notes, we place them here together, by way of Appendix.

ants, stating that the autographs of those of them who could write, are in the book from which we take their names. Not a few of them had to make "their mark." Their names are as follows :

William Looker,	Ephraim Clark,	Joseph Whitehead,
Benjamin Wade,	Obadiah Soles,	Samuel Whitehead,
John Harriman,	Jonathan Ogden,	David Woodruff,
William Nicholls,	Samuel Carter,	Benjamin Meeker,
William Brown,	Jeremiah Crane,	Mordecai Barnett,
Nath'l Whitehead,	William Miller,	Joseph Lyon,
John Thompson,	John Harriman, Jr.	Ebenezer Lyon,
John Woodruff,	Abraham Hetfield,	Robert Woolley,
William Hill,	William Cromer,	Dennis Morris,
John Magie,	Benjamin Lyon,	John Osborn,
Joseph Woodruff,	Thomas Darling,	William Strayhearn,
Andrew Craig,	John Johnson,	Nathaniel Lyon,
Joseph Hallsy,	Benjamin Ogden,	John Alling,
Jacob Mitchell,	Samuel Willis,	Andrew Hampton,
George Thorp,	John Pearce,	Samuel Oliver,
Samuel Clarke,	John Gould,	Richard Clarke,
John Clarke,	Cornelius Hetfield,	Ebenezer Willson.

The plan on which the town was settled, was this: each proprietor had a town lot in the village, on which to build his house; and the farms were located in the surrounding country. But few houses were built in the country for years after the settlement of the town. And the first houses were built on the banks of the creek, and near the tide water.

Incidents of themselves of a very trifling importance, go far to illustrate the character and simple

habits of a people. It is for this purpose we narrate the two following facts:

In 1761, the year in which Mr. Caldwell was settled in the Presbyterian Church, a Mr. Thomas Woodruff is paid two shillings for riding round the parish and warning the people to a fast.

In the early part of the same year a man is paid two shillings for calling the Elders and Deacons to a meeting "concerning Mr. Kettletas."

The following incidents may reconcile us to some of the occasional detentions which sometimes now prolong a trip to New-York to ninety or one hundred minutes.

In 1739, the Rev. Mr. Whitefield left New-York at noon for Elizabeth-Town. He reached here in safety the next day, time enough to dine with the Rev. Jonathan Dickinson, and to preach in the afternoon.

And many of our aged ones well remember taking passage for New-York at the Point, in the fast sailing boats, commanded by those favorite captains, Lee, Uzal Woodruff, and Twigley, whose cabins were between four and five feet high, and not unfrequently lodging at Bergen-Point, or Staten Island, when wind and tide were adverse.

I find written on the margin of a copy of "Leaming and Spicer's Grants and Concessions," a minute to the following effect : there are also oral traditions which confirm its truth. The centennial jubilee, to commemorate the settlement of this town, was celebrated here on the 28th day of October, 1764. On that day "an ox was roasted on the common, in the centre of the town, nearly opposite Mr. Barnaby Shute's house."

We find also the following note in the handwriting of Wm. M. Ross, dated "Elizabeth-Town, April 22, 1811, Monday afternoon."

"At the time when the ox was roasted on October 28, 1764, Matthias Williamson, junior, then a youth, recollects that the conversation of the period was, that none then living would be alive to partake that day next century of the ox to be roasted on a similar occasion, to celebrate the purchase of the town from the Indians.

"They therefore concluded, and passed a resolve among themselves, that those who should survive half a century, should have another jubilee, as it was concluded that some of the guests at this centennial dinner might live to see it."

The reason why this jubilee was held on the 28th of October, probably is, that on that day Governor Nicolls granted leave to John Bailey and others, to extinguish by purchase, the title of the Indians to.

some portions of land yet in their possession, within the lines bounding the Elizabeth-Town Grant. By extinguishing that title they complete the purchase of the whole district. The month of August, 1864, will complete the second century since the arrival of Governor Carteret in this town; and may we not hope that the day will be thankfully and joyfully celebrated by those who may live to see it.

The following is an abstract of the last Census of Elizabeth-Town, taken from the "Sixth Census of the United States :"—

The whole number of population, - - 4184

WHITE PERSONS.

	Males.	Females.	Totals.
Of these, under 5 years,	306	316	622
Between 5 and 10,	241	222	463
“ 10 and 15,	228	193	421
“ 15 and 20,	192	231	423
“ 20 and 30,	348	450	798
“ 30 and 40,	226	262	488
“ 40 and 50,	166	158	324
“ 50 and 60,	72	106	178
“ 60 and 70,	46	62	108
“ 70 and 80,	27	41	68
“ 80 and 90,	3	10	13
			<u>3906</u>

FREE COLORED PERSONS.

	Males.	Females.	Totals.
Under 10 years,	35	28	63
Between 10 and 24,	33	46	79
“ 24 and 36,	28	34	62
“ 36 and 55,	24	24	48
“ 55 and 100,	11	13	24
“ 100 and upwards,	1	0	1
SLAVES,	0	1	1
			<hr/> 278 <hr/>

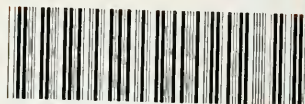
Persons employed in Agriculture,	108
“ “ in Commerce,	37
Manufactures and Trades,	433
Navigation of the Ocean,	10
“ of Canals, Lakes and Rivers,	26
Learned Professions and Engineers,	34
Pensioners for Revolutionary Services,	3
Deaf and Dumb,	2
Blind,	1
Insane and Idiots,	2
Academies and Grammar Schools,	3
Number of Scholars in do.	150
Primary and Common Schools,	10
Number of Scholars in do.	393
“ “ at Public charge,	60
Number of white persons over 20 years that cannot read or write,	5







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